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THEOLOGICAL SEMINARY



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THE MISSIONARY SURVEY

W. C. Smith, Managing Editor.

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Jack Climber 6711 Feet Above The Sea Level.

others which could also be placed there if their members realized just what they are missing by not reading the SURVEY.

Is your church one among the 3,323?

One good way to get your church on the Honor Roll is to enlist one or more lively Sunday School classes in the enterprise. Divide the territory between the classes (or between the members, if only one class), and let them engage in friendly rivalry for subscriptions.



The "I'll Try Class", of The Palmyra Presbyterian Sunday School. Teacher—Mr. J. E. Anderson.

The Missionary Survey's Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home. Is There One in Your Home?

Can Jack climb?

Indeed he can.

Please note the snapshot taken of him on top of the tripod of Mount Mitchell a few weeks ago—highest peak east of the Rockies.

"What is he doing," do you ask?

Why, he has in his hand the Honor Roll, upon which are listed the churches which have at least an average of one MISSIONARY SURVEY subscriber to every five communicants, and he is scanning the fifteen Synods to see if there are not many, many more churches which might be added to the Roll.

"And what did he discover?"

He found, beside the 115 wide-awake churches already on the Honor Roll, there are 3,323



The "Sunbeam Class," of The Palmyra Presbyterian Sunday School. Teacher—Miss Mary W. Lane.

Here in the pictures are shown two classes which put their church (Palmyra, Mo., First), on the Roll. These young people are hustlers, and they secured a subscription to the MISSIONARY SURVEY in practically every home of their congregation.

Who will be the next?

MILTON CHURCH, in Fayetteville Presbytery, N. C., has been placed on the Honor Roll, with an average of one SURVEY subscription to every three members.

AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

SPECIAL GROUNDS FOR THANKSGIVING.

IN EVERYTHING give thanks," is an apostolic injunction involving a supremely high ideal of Christian life, although extremely difficult of practical attainment. "Hitch your wagon to a star," recommended Ralph Waldo Emerson to a young man. In all its ideals, Christianity's goal is beyond reach, and the faithful are always "still achieving, still pursuing."

Is it permissible, even possible, to give thanks for the European War, with its cruelty and carnage? Are we at liberty to rejoice in it as one of the "signs of the times," indicating the approaching "consummation of the ages," and the era of universal peace? Can we give thanks for a war that will possibly once and forever end wars? At least we can give thanks for a wise statesman, a Christian ruler, a Presbyterian President, who has firmly and wisely guided our nation to avoid the entanglement of war, and given us the leadership in insisting upon the principles of humanity, which may eventuate in the "brotherhood of nations" and "the parliament of man."

Is it possible to give thanks for our embarrassing Home Mission debt, especially at a time when the growing needs of the work are appealing for enlargement in all directions? In the "Glad Book," we are introduced to Pollyanna, whose optimism has brought comfort to many tired hearts. Even when the missionary box, in its hetero-

geneous contents, brings to this child of the neglected home missionary a pair of discarded crutches instead of the longed-for doll. Pollyanna finds occasion for thankfulness in the fact that she does not have to use them. Can we not give special thanks that, in a time of unwonted financial depression our Home Mission debt is not larger? Are we not grateful that it is due to no mismanagement, but solely to the financial crisis; and that it provokes no adverse criticism on the part of the Church? Is it not a cause of special thanksgiving that, as one minister suggests, the debt will awaken the sympathy of the Church, and so advertise the magnitude and importance of our great Home Mission enterprise? With profound gratitude, we make acknowledgement of special offerings already received from those whose hearts God has touched, the pledge doubtless of noble things to come.

Never in the history of our Church have we had such an occasion for thanksgiving on account of spiritual benefits during one year—4,000 additions through the ministrations of our laborers in the Foreign field, and 4,614 through the men serving under the Executive Committee of Home Missions. The statistics for the year in the whole United States show a net increase of nearly 2 per cent. to the churches. The Minutes of the Northern Presbyterian Assembly revealed a net gain of 3.1 per

cent., not quite double the general average, while the Minutes of the Southern Assembly show a net gain of 7 per cent., which is more than twice the gain of the Northern Church, and three and one-half times the general average. No great denomination at all approaches our blessing. By profound humility for our unworthiness, by sincere thankfulness, and by cultivating the evangelistic spirit, we should crave to retain the leadership with which God has graciously honored our Church.

Still one more ground of thanksgiving is worthy special mention. While the statistics of the General Assembly

show that in the church at large, for every addition on profession of faith, there was an expenditure of \$71.00 in pastoral support, the additions received from the investment of Assembly's Home Mission funds were practically double, one addition for every \$36 expended. Has any department of church activity exhibited a better investment? May we not modestly inquire whether this might not be an indication of providence as to the wisest expenditure of benevolent funds of the Church? May we not therefore confidently appeal to the generosity of liberal minded Christians for larger support of a cause so manifestly enjoying the favor of God?

THE TRUE STRENGTH OF NATIONS

THERE is something primitive, crude and unprogressive in the spectacle of a civilized nation, composed of millions of clever people, trusting for its defense to forts and ships. With all the resources of business, of science of thought, to depend on force to-day is a lazy, even cowardly, shirking of the higher possibilities of national strength. To be surrounded by "gunmen" holding the drop on all commercial rivals is a sorry conception of a nation's greatness. This attitude has been as destructive to England's own peace of mind as it has been menacing to the world's welfare. For our republic to follow an example like this would be an ignominious surrender of democracy to medievalism.

—*David Starr Jordan.*



Thanksgiving

MRS. J. W. MEEK.

O, Father, many things there be
 For which we would give thanks to
 Thee.
 And many more, our finite mind
 In its short range can never find.
 Protection 'gainst sin's awful power,
 Clean homely comforts hour by hour;
 Sure wit or wisdom for the day
 Or health to strengthen by the way.
 For viands brought from foreign shore
 To lie in plenty at our door,
 For corn and wheat in our own land,
 The blessings of Thy lavish hand.
 Thanks, Father, for the leading back
 Of truant feet from erring track.

For light withdrawn, when its white
 glare
 Blinds us to patient duty's share,
 For secrets heard in whispered breath
 About the chilly couch of Death,
 For the wide firmament above,
 Where morning stars first sang in
 love.
 And more than these—our Saviour's
 love
 Which brought Him from the heaven
 above
 To make us children true, of Thine;
 We thank Thee, O, our Lord Divine!

Camden, Ark.

NOVEMBER SUBJECT—COLORED MISSIONS.

THE PROPOSED AFRO-AMERICAN SYNOD.

A. A. LITTLE, D. D., *Atlanta, Ga.*

THE Executive Committee of Home Missions sent an overture to the last General Assembly, asking the Assembly to constitute a Colored Presbytery in each state where there is no Presbytery at present; and to bring these, with the now existing Presbyteries, together into a Synod to have the above name.

Some years ago, under the superintendency of the late Rev. A. L. Phillips, D. D., a Synod of the Colored churches was organized. It died soon after birth. The causes were many.

The idea of independence had never gotten ingrained in the minds of the

white or colored churches. The white Presbyteries discountenanced it; the colored ministers were shy of it, the apparent effort to cut them off from the much-needed help of their white brethren. The vast distances between colored churches and Presbyteries, with no provision for the expense of travel, deterred many from the attempted plan. It seemed impossible to have a meeting of the Colored Synod.

The Executive Committee of Home Missions has felt for some time that our colored churches need to know more of each other; to cultivate an organic Presbyterian Church life; to get some

sight of each other, and some insight into the practical working of Presbyterianism among the Colored people. Above all, to learn to stand upright on their ecclesiastical feet, and to solve their own problems. This does not mean that they will not have the sympathy, advice and financial help of their white brethren. But we know that no people will ever develop who do not work out their own problems, fight their own battles—they must be thrown on their own responsibility.

THE PLAN.

A Presbytery will be organized in each State. Or, if there are not enough ministers and churches in one state, two will be put together. In two of our states there are Presbyteries doing a very good work—Central Alabama and Ethel Presbytery, in Mississippi. It is in the bounds of these Presbyteries, meeting regularly, that our colored work is making the most progress. These Presbyteries are loosely attached to the Synods of Alabama and Mississippi.

When these separate Colored Presbyteries have been organized, instead of being attached to the Synods in which they lie, they will be gathered up into one Synod, called the Afro-American Synod of the Presbyterian Church in the U. S.

These bodies will be regularly organized, and the Home Mission Committee stands pledged to assist in the traveling expenses of the members, thus insuring attendance and regularity.

The Afro-American Synod will prob-

ably meet each year at Stillman Institute, and hold a Conference of a week or more at that time.

ADVANTAGES OF THE PLAN.

It will give our colored ministers and elders a chance to show their gifts. As it is now, most of them belong to white Presbyteries and Synods, and never open their mouths unless to vote. They have little part or lot with the General Assembly, Synod, or Presbytery. They cannot develop under such circumstances: but under their own "vine and fig tree," they will be more at home, and will take a more active part in Presbyterian work. Our colored ministers are for the most part evangelistic men, and will no doubt devote much time to this all-important branch of their work.

In the Synod especially, they can get through their own eyes, the larger vision of the Presbyterian work. Their representation in the Assembly will insure their necessary connection with us as long as it is needed. They will be encouraged in their church fellowship. We have known colored Presbyterian ministers so isolated that they had not seen the face of a fellow Presbyterian minister of their race in ten years. By bringing them together, they will learn to know each other, to share each other's troubles, and to encourage one another in their difficult work as colored Presbyterians.

It will be a long step toward an Afro-American Presbyterian Church.

Atlanta, Ga.

STILLMAN INSTITUTE.

JAMES G. SNEDECOR, LL. D.

AS ANNOUNCED by the Church papers, I am permitted hereafter to have charge as Dean of this cherished institution of the Church, an institution in behalf of whose maintenance I have frequently appealed to Christian friends.

While the need of money is always urgent, and will exist as long as Still-

man Institute is conducted by our Church, I am just now seeking to increase the number of personal friends of this chief effort that we Southern Presbyterians are making to improve the intelligence and morals of our colored neighbors.

We want such friends as will not only give money through the Execu-

tive Committee of Home Missions, which the General Assembly has made responsible for the conduct of the school; but friends who are so vitally interested in its success that they will pray without ceasing to the Head of the Church for blessings upon it, and who are so alive to the interests it stands for, that they will constantly seek to send such students to the school as will best use its advantages.

It is well to keep the last-named condition in mind. We need better material at Stillman for the development of colored religious leaders for their race. Therefore, we want young men of maturer years, and settled habits of industry and earnestness. The age limit is put at sixteen, for we are aware of the scarcity of colored homes where the children receive proper parental training. We wish that we had sufficient teaching force to care for younger boys, and it is very hard to convince some of our friends that we are right in refusing to accept their little charges.

Another requisite insisted upon is that entrants must be further advanced in their studies. We are beset by applicants who can scarcely read, and some of these are of advanced years, which renders it hard indeed to reject them. To teach these men privately offers a wide missionary field to our Christian men and women.

How inhuman it appears that the past summer has been marked in Alabama and Georgia by an effort to pass laws to forbid the white race from sharing its richest blessings with the



The Dormitory at Stillman. Built by student Labor.

Negroes by teaching them in schools, public or private. I should say Christianity and civilization would rather propose a bill, as did Governor Jelks some years ago, to prohibit Negroes attending any school except those conducted by white teachers.

A last and prime condition for admission of students is that they shall be candidates for the ministry of some denomination, or at least shall have shown such elements of character as will render hopeful the efforts of the teachers at Stillman to develop them into useful religious leaders of their race.

Our Presbyterian people seem to require constant reminders of the need of money to pay the cost of this unselfish work at Stillman. The Institute is conducted by the Home Mission Committee of our Assembly, and this Committee of course, can give only as it is given to by our churches.

Tuscaloosa, Ala.

THE BIBLE CONFERENCE AT STILLMAN.

REV. I. C. H. CHAMPNEY.

IT WAS a treat to be at Stillman Institute during commencement week, and to witness the well-rendered closing exercises of one of the best schools in the South for Negroes. We all revere the name of Dr. C. A. Stillman, the founder of this noble school, which has united two conti-

nents. More than that, it is showing to the colored man here in the South that the Southern white people are his friends.

The thing that brought so many of us to Tuscaloosa at that time, however, was the Second Bible Conference held in connection with the

Commencement. That week of instruction and lectures will mean a year's study to those present. Some of the strongest men of the Church had been secured and when they spoke, something was said. Rev. John Goff is a walking encyclopedia on adult and infant baptism. I never heard so much on baptism, and when the speaker was through I was glad that I am not a Baptist, for I do not see where they come in.

A strong resolution was adopted, thanking all who lectured to us, and the Executive Committee of Home Missions for making possible such a profitable meeting. We do earnestly hope that Dr. Morris, Dr. Snedecor and the Committee will be able to continue this conference each year. It is a great step forward, bringing together the men who are scattered over the South, where we can see each other and know that we are working together as Presbyterians. The value of a conference of this kind, conducted by such able men, along lines so much needed, can not be estimated in the lives and work of the humble men who had the privilege of attending. Dr. Snedecor told us that it would be a week of solid work, and so it was—not play. We had to be on time, for everything moved like clockwork. Each man was furnished with a note book, and we were kept busy from the beginning to the end. I am sure that all who attended left with a truer view of God's work, a deeper desire to be more like Christ, and a greater determination to win souls.

Several Presbyteries held adjourned meetings during the Conference, to consider the proposed Afro-American Synod; and there was a great meeting of the conference as a whole, presided over by Rev. W. A. Young. After full discussion, the idea of a new Synod in connection with the General Assembly, U. S. was endorsed, but it was voted to change the name from Afro-American to Stillman Synod. There are many who desire to keep in close touch with

our white brethren—we need their counsel and aid. We can all stand on the platform of our Lord and Master, without any fear of social friction. That has been settled. We want to do what is best for the work and all concerned.

May I add a word about the importance of the parochial colored school. It is the hope of the work among my people. We opened a school at Montgomery last September with 14 pupils, and by November had more than 80. A large number of these attend the Sunday school, and we have received several into the church. We teach the Bible, hymns, and the Catechism. Most of the children come from very needy homes, where they have no religious training at all, and without the day school we could not reach them.

We will teach some simple industry this year, and Mrs. Champney will have charge of that department. These children in a few years will enter white homes as servants, and their work will be better for this training. We are sorry that we did not begin a school of this kind years ago.

Anyone interested in the educational and spiritual uplift of the colored race has an opportunity to make an investment that will do a two-fold good: Help some souls, and train a better class of servants.

With a little more help, we can fill our building and use two teachers. We make this appeal for a worthy cause, and hope we will get the needed assistance.

Shall we call in vain? Remember, these children are the descendants of slaves who were true to the end to their owners. Their silent voices should be heard. The slave owners will never, as long as memory lasts, cease to have a warm feeling for their former slaves—the same is true of the descendants of those slaves. This feeling should be heightened by a better understanding and a closer co-operation in religious matters.

Montgomery, Ala.

THE MAXWELL MISSION, LEXINGTON, KY.

ANNIE BARCLAY STAGG.

ON MAY 31, 1903, there was begun at Lexington, Ky., a Sunday school for colored children. A small cottage of three rooms on Blackburn street was purchased at a reasonable price, and there the school was organized, with Prof. J. M. Davis as Acting Superintendent; Dr. W. H. Forsythe, of our Korean Mission, Secretary and Treasurer; Mrs. Margaret Wilkie, teacher of the older girls, and Miss Margaret Van Meter in charge of the primary department.

Much interest was manifested from

former teachers, the amount is forwarded for the support of eight boys in the Congo. As long as Mrs. Morrison lived, the school kept in touch with the boys thus supported: On the walls are still to be seen pictures of several African boys.

Mrs. Wilkie was deeply interested in the school, and as long as she resided in Lexington was identified with all its activities. She kept in close touch with her pupils, visiting the sick and hunting up the absentees. For a time she conducted on Saturday afternoon, a sewing class for the women and girls of the neighborhood. In this she was assisted by Mrs. C. H. H. Branch.



An Average Attendance.

the first, and soon the school became a center of interest for colored children and some older people of that neighborhood. The session has always been held in the afternoon, and many of the children have regularly attended their own services in the morning.

The supplies for the school have always been furnished by the Maxwell Street Presbyterian Church. This church sends every Christmas, a tree with candy and fruit for the mission children. As in most schools over the land, it is a noticeable fact that the attendance is at its maximum just at this season.

From the first, the funds contributed by the school have been devoted to the cause of African Missions. Supplemented by offerings from friends and



The Broadus Family.

Upon the removal of Mrs. Wilkie to North Carolina, Mrs. J. M. Davis became organist and teacher of the intermediate department. During one season the teaching force included a Scotch Presbyterian, a Southern Presbyterian, a Dunkard and a Quaker, and they proved an excellent team. For the past three years there have been three teachers.

The enrollment is not now so large as in earlier days. An attendance of thirty means a banner Sunday. A fair day or a funeral proves decidedly a bar to attendance, the largest numbers gathering in cold or rainy weather.

In addition to the regular lessons, the pupils are drilled in the Catechisms, Psalms, short Bible verses and the Commandments. There are in the present enrollment several pupils of unusually bright minds and retentive memories, and even those who are not so quick seem to learn the Bible stories and to appreciate the lessons brought out. Many former pupils and several of those now enrolled have become members of the church. Some families have been represented in the school since its organization. The Broadus family has now, in addition to three young children, a married

daughter with her baby. This baby is one of the best behaved members of the primary class.

Last year a pupil of this school was the only one reported in the Christian Observer list of colored children who had memorized the Child's Catechism.

The aim has not been to establish a Presbyterian Church among the Negroes, but simply to teach them the Bible, to lay stress on principles too often neglected by their own preachers—in short to teach them the value of right living.

Lexington, Ky.

UTILIZING WASTE MATERIAL AT THE SAM DAILY REFORMATORY.

REV. A. D. WILKINSON.

IN JUNE, 1913, the founder of this school, Sam Daily, was called from labor to his reward, leaving his wife to carry out his plans. We are today going on step by step, and are now trying to complete the dormitory, which will take \$500 or \$600 to complete it. And we are without a barn. The old log barn has been so wrecked by time and storms that we are forced to ask for help in erecting a new one; as well as for help on the dormitory.

We were glad when the following gentlemen, appointed by the Executive Committee of Home Missions, came to visit us; Drs. S. L. Morris and A. A. Little of Atlanta, Ga., and Prof. N. W. Kuykendall of Stillman Institute, Tuscaloosa. They found us at work, trying to do our part in training these needy colored boys in Christian ways. Also we were glad when they said, "Let us go into the dormitory and pray." Our hearts were filled with joy, for we are work-

ing up a great cause, and want our people to help us.

We ask all who can and will, to do something for this school, that it may stand as a memorial indeed; that it may be placed high on the pages of history as one of the great lights of the Presbyterian Church.

Though Sam Daily has gone from us, and we all miss him, yet we can say that the boys who have gone out from the school since his death are trying to make good citizens. I have been more and more impressed with the value of this work in the three years that I have



To Sam Daily they owe the Chapel instead of the Penitentiary.

been here as teacher and preacher for the work of Christ, laboring with these boys. They are under excellent control, and keep good order with little trouble. They soon see that they are much better off than as waifs on the city streets, from which they were taken; and early show a wish to be better boys. They are encouraged to work for a purpose, not to become loafers. I could give the names of many boys from here who have made good men, and one of the most promising is now here as a helper in the work. These boys have proved their worth, and that confidence can be put in them.

The boys who come to this place are destitute of everything, and we appeal to the Church and to friends, for clothing, for money, and for your prayers—that we may go on and upward in this work. And we thank those who have assisted us in the past—for they helped us in this needy work of the Lord.

Ralph, Ala.

Of this school, the last Annual Report of the Executive Committee of Home Missions says:

In some respects the most remarkable work being done is through the agency of the Sam Daily Reformatory for colored youths, at Ralph, Ala. Negro criminals in their "teens," instead of being sentenced to the chain gang, are sent to this school in the country, fifteen miles from town or railroad. It was begun by Sam Daily, a colored elder in our Church, interrupted but slightly by his death, and is operated by his wife, assisted by Rev. A. D. Wilkinson, teacher and preacher, paid by the Executive Committee. A Committee appointed for the purpose visited and inspected the work and reported to the Executive Committee that the school had educated over 200 Negro boys, 90 per cent. of whom had made good. There are 36 at present in training. The farm consists of about 500 acres of rather poor land, owned by Mrs. Sam Daily, on which there is a mortgage of \$1,800. The buildings, dormitory, barn and church, are of the rudest kind, giving the poorest accommodations, and the boys were ragged beyond description, but good characters were being formed and evangelistic work done.

A PAGE FROM THE HEART OF AUNT MANDY ANN.

Aunt Mandy Ann, who was "raised keerful" by her "mistis" in slavery times is writing to her brother, Ebenezer Hezekiah.

MEADVILLE, October 1, 1915

Dear Ebenezer Hezekiah:—I takes my pen in hand to drop you a line to let you know I is well, hoping you is the same. How is Andrew William? Rastus is well. Useless Grant is well. Lige is jest tolerable. Cindy is poorly. She is pestered with a cough.

Yes, pore Liza has been carried up on the golden chariot, an' these ol' eyes won't rest on her gal no more till I reach the pearly gates. We had a gran' funeral. Brother Scott preached so highfalutin' an' gran'-like that I jest hollered and cried, an' there was heaps o' moanin' an' weepin'. We had to sell the feather bed that pore Liza laid on so long to pay for everything.

A white lady, Miss Martha Smith, has a Sunday school ever' Sunday evenin' for the little colored chillun, an' l'arns 'em the Bible an' what's right. I sends Teddy Roosevelt and Jesse James ever' Sunday. Miss Martha is a kind lady, but she has funny notions. One day Jesse James came home an' said: "Miss Martha said we must open our winder ever' night an' have fresh air." We didn't let no air in on pore Liza, but now we has heaps of it. But when Jesse said Miss Martha said flies had thousands of

little bugs in their legs that got into our vittles an' p'isened folks, I didn't take no stock in that, 'cause I ain't never seen no bugs yit, an' I ain't been p'isened neither. An' I likes some flies for company. The white lady's class is a good thing, but I wish she would talk less 'bout stealin' an' tellin' stories, and more 'bout 'ligion.

It's curious 'bout flies. They's sumpen here 'mongst the white folks called a Civilized League what buys dead flies. Teddy Roosevelt killed fifteen cents' wuth. It didn't bother me none, 'cause they was plenty left. Miss Martha wanted the colored folks to get one of them civilized things, but dis new generation o' niggers is 'stravagant 'nuff 'thouten buyin' flies.

Does you 'member, Ebenezer, how, befo' the war, we used to set in the gallery an' hear the white folks' preacher? An' he used to make us want to do what's right. You got 'ligion there, an' one good day a glory fell on my heart. an' washed it as white as ol' mistis's hands. I'se got a black skin, but I'se got a white heart. Times is changed, an' this race o' niggers won't do what's right.

I'se worried 'most sick 'bout it, an las' week when word was sent round that the white folks' preacher was goin' to have a meetin' with all the teachers an' supin-

tenders an' give 'em knowledge to pass on to this new generation of colored people. I'se overjoyed 'bout it, an' keep prayin' for him to hurry up. We needs him so bad.



"Won'y you he'p us, Honey; we needs you."

I wish ol' mistis was here to teach these gran'chillun of mine nice ways. Seems lok I can't make 'em mind lak she could. An' that wild Molly is allus racin' off on the trains an' struttin' round town, havin' a good time an' lettin' her chillun take keer of they-

selves an' burn theyselves up. Wouldn't it be gran' if some fine white lady like ol' mistis would take Molly an' these other young mothers an' teach 'em how to take keer of they chilluns?

Ol' mistis raised us mighty keerful. Do you 'member how purty she l'arned Lizzie Ann to sew? A sassy yaller gal from the city was out here this summer. She sews for her livin' an' makes heaps of money. But when I 'vited her to church she 'lowed she couldn't go to our church 'cause she's a Catholic. She wears a string of beads an' says her prayers to 'em, an' does lots of queer things I can't make out. I axed her what made her a Catholic. She said she went to a Catholic sewing school, an' the sisters would l'arn her for nuthin' if she would turn Catholic. So she turned. I thought 'bout these white Presbyterian ladies who sew so fine an' this ol' heart aches for 'em to l'arn my gals to sew that a-way. An' mebbe if they had a class an' l'arned to sew an' cook free, all the gals what runs the streets, or has turned Catholic, would turn Presbyterian.

The light is burnin' dim, an' my paper is mos' gone, so I'll discontinue these writin's. Rejoice my ol' heart by comin' to see me soon. I'se gettin' mighty feeble, an' I think the good Marster will call me befo' long.

Yours respected,

Mandy Ann.

P. S.—Please 'scuse han'rutin an' spellin'.
—Adapted from the *Missionary Voice*.

THE RICHMOND COLORED MISSION.

By M. M. GREY.

[The article below is remarkable for, not only the terseness of its paragraphs, but its unemotional, bare statement of surprising facts. Mr. Grey says nothing of strenuous work done day and night, through the week, down in this sore slum spot of Richmond, in order to achieve the results given. In response to a request for an article about his Mission, he merely gives figures from the official records of his secretary, and closes with the laconic remark that it can be duplicated most anywhere in the South.

Only those who are familiar with the discouraging conditions under which Mr. Grey has labored on this difficult field for the past three years, can fully appreciate the wonderful progress he and his helpers have made toward lifting a long neglected district out of the mire of moral and physical wretchedness.—W. C. S.]

The Seventeenth Street Mission, of Richmond, Va., has an enrollment of 853 scholars, representing 380 families, and divided into eight departments.

Because of the large enrollment, two sessions of the Sunday school are held;

the Advanced and Adult division meeting at 11.00 A. M., and the Elementary division at 3:30 P. M.

A birthday record is kept and upon birthdays each scholar receives a card bearing a suitable greeting and mes-

sage. There are ninety-three babies on the Cradle Roll, each of whom receives some recognition in the form of picture card or paper, and is otherwise looked after as circumstances permit.

Forty-six mothers are enrolled in the Home Department, each of whom is visited at least once a month by the Home Department visitor, who always leaves a generous supply of religious literature.

The teaching in the Sunday school is done by members of the city churches, and by the students of Union Theological Seminary. The latter, practically without exception, testify to the great value of the experience they receive from their work at the Mission.

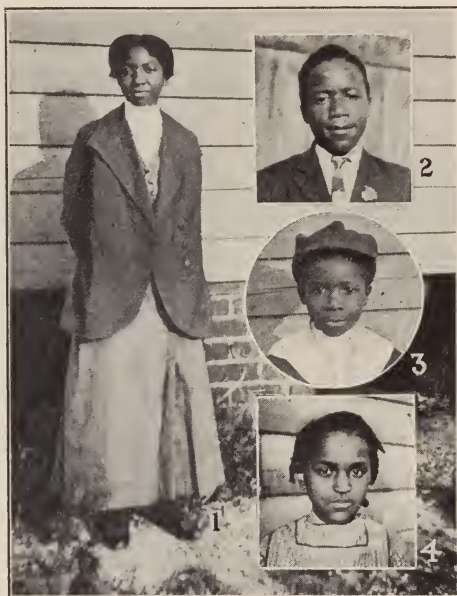
The Chief of Police and the officers of the Juvenile Court have recently gone on record as endorsing the work of the Mission in helping where help is most urgently needed, and in giving a chance to boys and girls who otherwise would not get it.

In addition to the regular Sunday school, there is a Woman's Bible Class, with fifty members, meeting every Wednesday night. This is an organized class, and elects its own officers quarterly. It is doing a great deal to arouse interest and create sympathy for the work of the Mission in its immediate neighborhood.

Numbers 1 and 2 of the accompanying photos, a girl of seventeen and a boy of thirteen, have both recited perfectly the Introduction to the Shorter Catechism, The Lord's Prayer, Ten Commandments, the Apostles' Creed, six Psalms, 12th Chapter of Ecclesiastes, 53rd Chapter of Isaiah, 5th, 6th and 7th Chapters of Matthew and 13th Chapter of 1st Corinthians. In addi-

tion, the girl has recited fifty questions and the boy the whole of the Shorter Catechism. These two are fairly representative. There are many other pupils in the Mission who have done excellent memory work.

In all of this memory work two per-



fect recitations are required, with an interval of at least a week between them.

Numbers 3 and 4 are typical members of our Junior Department. Both have done a great deal of memory work, and the boy has recently recited perfectly the Introduction to the Shorter Catechism.

The work done by the Mission is but a sample of what is being done in some, or can be done in every Southern community where there are white Christians and colored children.

RIPE FIELDS IN THE PINEY WOOD SECTION.

MRS. C. N. WHARTON.

ONLY once have I seen in the SURVEY any report from the Piney Wood section of our Southern Country, and that was from a colored minister who described the

condition of his fellow-men in an appealingly accurate manner.

On a recent Sabbath after my husband had taught a large Bible class, conducted the entire eleven o'clock ser-

vice, even to singing with the choir an anthem by Gounod, preaching enthusiastically a forty minute sermon on prayer, one of our members, a perfect specimen of Southern manhood and chivalry, took us in his auto to his logging camp, thirteen and a half miles



"I was * * * sick, and in prison, and ye visited me not."

away. Soon after arriving at his spacious home in the very heart of a great pine forest, we partook of a typical Southern Sunday dinner, prepared by their convict cook, but superintended by their gracious grown daughter.

This leads me to explain that our hospitable friend is superintendent of this large section of woods, 38,000 acres, and has under his care about 150 men, 87 of whom are negro convicts from neighboring county jails. Hence the motive of our Sabbath visit to administer in its simplicity God's word.

An hour before the time appointed for the service, the white residents be-

gan to assemble on the inviting roomy gallery, as there is no church here. Soon thirty or forty people were comfortably seated in rows, and at an improvised pulpit the Rev. C. N. Wharton rightly divided to them the word of truth. Great appreciation and earnest attention encourage him to make frequent visits to this place.

The prison is only a few hundred yards away, and knowing the eagerness of the Negro for gospel preaching and their dire need, he went next to them. The guard "lined them up" from the grounds where they were obeying literally the Mosaic law of the Sabbath—"In it thou shalt not do any work." The black and gray striped uniform was not coveted by any of us, but these black Negro convicts put us to shame, that our intelligent white Christians do not enter more heartily into congregational singing. With only one very much soiled Gospel Hymn book, every one of the 87 joined in and sang soulfully. They were intensely interested in the land of Jesus' birth, and at the close of the address every one, without an exception, raised his hand in testimony of his belief in Jesus Christ and His power to save them, and to take them finally to His home in the skies. This is a great field, ripe to the harvest.

Andalusia, Ala.

THE COLORED WORK AT TEXARKANA.

REV. A. M. PLANT.

WHEN I came to Texarkana in the fall of 1900, we had only one member and no place to worship. By the help of our friends we have put up a church building costing, with the grounds, \$2,500.

Our church, we believe, is a great factor in this section to help the Negro rise from the low state of morals to a higher standard of living. There are now between 65 and 70 members on our roll, and among them may be found some of the best men of our race.



The school where Christian characters are being formed.



Rev. A. M. Plant and some of the children.

Besides the church we have a school building, on which there is a debt of \$4,000; and we are very much in need of money to help us in this work. In this school we aim to teach the children not only the elementary branches, but they are given some industrial training and taught the Bible, Catechism and hymns. The young people learn here that to sin against their bodies is to sin against their souls; and when they

go out, they can use their hands as well as their heads.

We are earnestly striving to pay all the debt on the school building. The \$400 interest that we have to meet every year hinders the work; and we respectfully ask our white friends who are blessed with this world's goods to help us in our effort to lift the colored people to a higher plane of Christian living. *Tewarkana, Tex.*

THE PAROCHIAL SCHOOL AT SELMA.

REV. R. D. ROULHAC.

THE material for this school comes to us in the raw state, and we attempt to carry the young people through the Seventh Grade, thus giving them a good English foundation. Along with this we teach Domestic Science and Music and most important of all we teach the Bible and Catechism. These children are bright, eager to learn, and are capable of being developed. The most encouraging feature of this school is that it is a feeder for the church. It has provided officers for the church and Sabbath school, as well

as housekeepers and good citizens. As far as known, not one person who has attended our school for eight months has ever been arrested. The young woman who has served the church and Sabbath school as organist for three or more years was trained in this school, and has not been absent, unless sickness prevented her, in all that time.

We closed last May one of the most difficult, and yet most successful year's work in the history of the school. Seventy-six pupils were enrolled, with a daily average of sixty. Three completed this course, two of whom are planning



Joy without alloy for the Parochial School at Selma—a happy task had the pastor and teacher that day.

to teach this fall. We are still teaching in the church building. Last year a room was added in which we have the sewing and cooking classes, also the Primary Department. We are in great need of a school building.

For nine years I have given my time without any pay to this school. It has been at a great sacrifice and I have been forced many a time to pinch off a part of my small salary to help foster the work. The responsibility of an increasing family makes it almost impossible now for me to continue in this manner. It is a most deserving and a much needed work. We have picked up street urchins and clothed them, and in fact prepared them for school. There is another class who have done the best they could in the way of self-help; but notwithstanding this, there are financial barriers over which they have no control.

Our next term begins October 4th.

We need \$112 for the term to pay for assistants; also \$10 for an oil stove for the cooking department. We have a subscription of \$6 per month for eight months. To properly conduct this work for eight months, \$300 is needed. The writer has given eight months each year for nine years without pay. Will not our great Southern Presbyterian Church give us more aid in this deserving work?

All my anxieties are that Southern Presbyterianism might stand as a potent factor among my race in the city of Selma. I believe that if the many friends who are interested in the development of the colored people knew the character and condition of our school, they would come to our rescue, realizing the great commandation of Christ, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto me."

Selma, Ala.

POPULAR METHODS APPLIED TO COLORED WORK.

MARIE B. BUCHER.

REALIZING the value of personal contact with the pupils, and knowing the love of every Negro heart for a "Society," the teachers of the Decatur, Ga., Union Mission have organized among the pupils several clubs which meet during the week.

The "What is Worth While Club" is for the older girls, from twelve to sixteen. "Helose," is their watchword, formed from the letters in Health, Love, Service—the three virtues which

they strive to attain. At each meeting of the club, the watchword and what it means is repeated: Helose means Health.—We seek health, for by seeking health, we make beautiful the temple of God. Helose means love.—Love to God and love to man. Helose means Service.—We serve all the people we can, in all the ways we can. The club laws are five: Be truthful; Be kind; Waste nothing; Do a kind act for some one every day. Read your Bible

and pray every day. Their emblem is a star; the five points of the star representing the five points of the law. A few ideas from the Camp Fire Girls have been borrowed for this club. There are several degrees which can be attained; and beads and prizes are given for their attainment. To win these degrees the girls have to know the club laws, memorize Scripture and learn some of the simple laws of health and cleanliness. They are also taught something about plain cooking and sewing. We have an opportunity in this club of teaching what a girl should know about herself and one of the requirements is that each shall read the "Three Gifts of Life," by Nellie M. Smith, in which the wonderful story of life is beautifully and simply told.

The Red Bird Club has been organized on similar lines for the smaller girls from eight to twelve.

The Torch Club is for boys. The five letters of TORCH, stand for their laws. T is for Truth—torch boys speak and act the truth. O is for obey—the Torch boy obeys. R is for Reverence—reverence to God. C is for Clean—inside and



Moral and Christian Training should begin early.

out. H is for help—help all things that God has made. We use some Boy Scout ideas in this club, and, as in the girls' club, there are degrees to attain.

The clubs meet for two hours, once a week, in the Sunday school room. First comes a short program, consisting of prayer and Scripture, and songs and stories. Then we have an hour of play and story telling on the playground back of the building.

Decatur, Ga.

THINKING BLACK—BY WHITES.

BEGINNING AT JERUSALEM.

The African race is one of the few with which you can obey the command to "begin at Jerusalem" and go to "the uttermost parts of the earth."

When he appeals to you from "the uttermost parts", you are ready enough to respond. There is something that fascinates, when you think of helping the heathen in Africa but, as an intelligent Negro once wrote us, the African is at your door, he is in your homes, and touches the life of your children, yet the home work among them has never been what it should be.

They need a pure gospel, not only as it is preached, but especially as it is practised by those with whom they come into touch. When you find one trying to climb up, do not push him back, but give him a lift, and show that religion knows neither Barbarian, Scythian, bond nor free.

Some of us at judgment are going to find that we have made awful blunders in our attitude toward the Negro.

—*The Presbyterian Standard.*

THE CITY AND THE NEGRO.

A difficult problem is presented to both State and Church by the residence and condition of large numbers of Negroes in the cities of our land. There are 227 cities of 25,000 or more inhabitants.

In 27 of these cities they number one-fourth or more of the population. In four, viz: Charleston, Savannah, Jacksonville, and Montgomery, they outnumber the whites. The largest number living in any one city is to be found in Washington, D. C., while New York, Baltimore and Philadelphia, come next in order, all of them outnumbering even New Orleans.

The Church has not yet risen to her full duty as to these Negroes in the cities. Here and there the effort is making to evangelize them, but nowhere is it adequate or full. New York has three Presbyterian churches for them; Philadelphia and Baltimore the same number; Chicago and Pittsburgh two. In the majority of the cities where they live no effort whatever is seen,

on the part of our Church. Surely the call to us is as great as that from the unevangelized masses in Africa or Korea or China. Shall we not try to answer it?

—*The Presbyterian of the South.*

* * * *

OUR CLEAR DUTY.

One thing is clear and unquestionable: We must behave ourselves as a Christian people in all our relations and dealings with the Negroes. We must ourselves "do justly and love mercy" toward them as to all others. Our laws must be just, and the administration of them firm and tempered with mercy. Education must be given them in such wise degree as will lift them out of ignorance, and open the way for any upward progress of which they are found capable. We must strive to cultivate among the white population a public sentiment that will respect the colored people as human beings, with rights and feelings that must not be trampled upon.

In the presence of the dark problem, which is to rest as a heavy burden upon generations to come, the brightest hope we have is in the extension and power of the religion of Christ. It adds yet another motive for the zeal with which we would preach the gospel, both to whites and to blacks. The Churches of Christ, the faithful Christian pulpit, the whole council of God, are now doing great things in the solution of other problems and the alleviation of other burdens. We cannot doubt that on this darkest of problems, light will come—when we are faithful in giving the word of God to all races, all classes and all sections.

—*The Christian Observer.*

* * * *

WHAT THE NEGRO NEEDS.

If the gospel is good for the Negro in Africa, it is good for the Negro in America. A little more Christianity for both blacks and whites would go a long way toward solving the race question on these shores.

The Negro needs new impulses and aspirations in his heart, more than he needs new skill in his hands. Only the religion which made the Anglo-Saxon and Teutonic civilization out of crafty, sullen, vicious and treacherous European savages can impart these ennobling impulses and aspirations to the Negro.

It is easier to make speeches and write articles about "the Negro question," than it is to help one individual black man or woman to self-supporting industry, law-abiding patriotism, self-respecting home life and intelligent religion.

The gates to the new emancipation of the Negro race are named, "education," "industry" and "religion."

—*William T. Ellis, in The Continent.*

In an address before the Southern Sociological Congress, Prof. E. C. Branson cited figures to prove that the area of land owned by Negroes is increasing, and that the Negro farmer is progressing along the lines of scientific tillage.

"The Negro's salvation," he said, "will not be worked out by editorials, conferences, resolutions or legislation. It will be worked out by the Negro himself, working from within himself, and working slowly, stubbornly against untoward circumstances and environment."

* * * *

The women in the Southern Methodist Church (white) have lately given \$25,000 for the erection of a building for the Christian education of the Negro students in Paine College of Augusta, Ga. This institution is presided over by a Southern white minister who resigned one of the leading pastorates in the South to assume the responsibilities of the presidency of the college.—*Missions (Baptist).*

* * * *

NEGRO PROGRESS IN FIFTY YEARS.

The fiftieth anniversary of the signing of the Emancipation Proclamation, two years ago, was made the occasion for considerable comment on the achievements of the race since becoming free. A Hampton Institute leaflet gives an interesting array of facts to support its statement that no other emancipated people has made so great a progress in so short a time.

In 1863 there were 4,500,000 negroes in the United States, and their total wealth was estimated at about \$20,000,000. In 1913 the 10,000,000 Negroes own over \$700,000,000 worth of property. Fifty years ago there were in the South no Negro architects, electricians, photographers, druggists, pharmacists, dentists, physicians, or surgeons; no Negro owners of mines, cotton mills, dry goods stores, insurance companies, publishing houses, or theaters; no wholesale merchants; no newspapers or editors; no undertakers; no real-estate dealers; and no hospital managed by Negroes. In 1913 there were Negroes managing all of the above enterprises.

The educational progress of the race has been no less remarkable than their advance along economic lines. Fifty years ago the education of the Negro in the South had just begun. There were less than one hundred schools, and no institutions of higher education and secondary education. In 1913 there were over a million and a half Negro children in the public schools of the South, and over 100,000 enrolled in the normal schools and colleges. The normal and industrial schools number over 400, and there is an imposing array of colleges and professional schools. Especially significant is the increasing demand for an efficient and

trained ministry, and the development of theological seminaries to meet that demand.

There has been great progress in religious matters. It is said that no other people have given a larger percentage of their earnings to religious work. Over eight per cent. of the total wealth of the Negro is in Church property. There are four large publishing houses which issue only Negro church literature. Sunday-school work has been extensively developed; a layman's movement is well under way; institutional churches are being successfully carried on

in several cities. All the important Negro denominations now maintain Home and Foreign missionary departments. They are contributing over \$50,000 a year to Foreign Missions, and over \$100,000 annually to Home Missions, supporting 200 missionaries, and giving aid to some 350 needy churches. This is a larger number of churches and ministers than there were in regularly organized Negro denominations when the Emancipation Proclamation was signed.—*The Missionary Review of the World.*

ACTING WHITE—BY BLACKS.

Dr. Booker T. Washington said in a large gathering of white and colored people:

"The Negro's greatest present need is for more needs."

"Ignorance never solved a problem nor cured an ill. The Negro is up against the highest civilization in the world—the American white man—and he's learning mighty fast to do things like the white man does them. He has already made remarkable progress, and as a race is only 30 per cent. illiterate, while in Russia the percentage is 76, and in Portugal 90 per cent."

"Some persons think education will spoil the Negro. Nobody knows whether it will spoil him or not. It has never been tried: while 67 per cent. of the appropriation for criminals in a certain large city is expended on the Negro, only 8 per cent. of its appropriation for education is spent on him. Let's increase the latter and the former will decrease itself.

"To save yourselves you must save the Negro." They are your main dependence in certain kinds of labor. When they do not have clean, strong bodies the country, and the South especially, suffers a loss of millions of dollars each year.

* * * *

Rev. Richard Carroll, a colored Baptist preacher, said at a colored fair:

"The only way to bring about peace between the whites and blacks of the South is for each race to stop talking so much about peace between the races, and just go to work and do something to help each other. Along this road—and along no other—lies the way to peace. Do some kind deed; perform some friendly act; help the other fellow; no race can reach the heights of greatness except through the path of service and sacrifice.

* * * *

The solvent of the race problem must include co-operation in the broadest sense, race pride and race consciousness, Christian leadership, reduction of the infant and adult death rate, revival of interest in rural life, conquering the enemies of Southern farm

life—the tenant system, the one-crop system, and isolation—improvement of the public rural schools, the local churches, and the average small farm, and the adoption of a sound public health policy.

—*The Southern Workman.*

* * * *

AN ESCAPED CONVICT RETURNED WHEN HE "GOT RELIGION."

Dalton Kelly, a Negro life-termer, for murder, made his escape from a South Georgia convict camp more than ten years ago. He lived in Florida under another name for seven years, married, and by good conduct made many friends among the white people.

At a revival in 1910 he and his wife were converted. Becoming troubled in conscience, he says they prayed over the matter for a year, when they decided that it was his Christian duty to return to Georgia and surrender. He did so, and is now at the State farm.

Kelly has served altogether thirteen years, and the State Prison Commission has recommended his parole.

* * * *

Rev. Richard D. Stinson, a colored Methodist pastor in an address on "Civic Righteousness," said:

"It's a question if we are advancing in the fundamentals of race life as we should. I mention four reasons for it. We are 'dress crazy,' we are driven too much to strong



Constructive work. A noon shop class conducted by a Colored Church.

drink, we are crazy for money without knowing how to properly apply it.

"The common sense church, school house, and home are the remedies. The Negro race is in need of a leadership that is pure, honest, and who take their places not for filthy lucre, or who preach one gospel and live another, but who are really interested in everything that will make this child race what God and good people would have it. I realize that poverty has hindered us and that we need to become owners of the soil, and taxpayers to every community where we live; but these should not be secured at the expense of growth in character, truth, and such principles as outlast bronze and marble.

"The pessimists of the race and those who take advantage of its ignorance are a class among us whose past behavior and general conduct can not stand the test of Christian righteousness or the measurement that Jesus Christ put to men."

* * * *

THREE EXCEPTIONAL COLORED WOMEN.

The strange vicissitudes of fortune received a striking illustration in the death, about a year ago, of Mrs. Ann Maria Fisher, formerly a slave of Henry Clay, at her home in Brooklyn, N. Y., at the age of ninety-two years.

In some way she managed to save \$800, and with this she went to Brooklyn, where by careful investments her wealth increased to \$70,000. She made the following special bequests: \$10,000 to Hampton Institute; \$10,000 to Tuskegee Institute; \$5,000 to the Siloam Presbyterian Church, of which she was the oldest member; \$1,000 to the Aman-

da Smith Orphan Asylum; \$1,000 to the Carlton Avenue Branch, Y. M. C. A., and \$500 to her pastor.

It was a far cry from her slave cabin on Henry Clay's plantation to her Brooklyn residence; from poverty, in which she did not even own herself, to affluent wealth. But her noblest asset and achievement was not her fortune but her faith, that was her imperishable treasure. True human worth does not depend upon the color of the skin, it goes as deep as the heart.—*Exchange*.

* * * *

Rev. S. F. Tenney of Crockett, Texas, writes: Maria Green, a colored woman, recently died in Crockett. Her early life as a slave was spent in Virginia, and after the war she moved here with her former owners. In that Christian family she received valuable Bible instruction, and afterwards she was a servant for many years in another Christian family.

She was a useful member of the colored Presbyterian church, and not only contributed to that, but at times to the white church. Out of her earnings she had saved property amounting to five or six hundred dollars, most of which she left to our Mission on the Congo, in Africa.

Her development in Christian character and usefulness was due largely to a Sabbath school for colored people maintained for many years by the white Presbyterian church in Crockett. Out of this Sabbath school grew what is now a prosperous colored Presbyterian Church; and also indirectly the Mary Allen Seminary for colored girls, an excellent Christian school maintained by the Northern Presbyterian Church.

SUGGESTIONS FOR TEACHING "ALL ALONG THE TRAIL."

By MISS MARY WALLACE KIRK.

A desire to personate, to take part in an action, and an abundant willingness to "make believe" are found in all children. These fundamental impulses of child nature have been recognized in the suggestions given in the "Teacher's Manual" for presenting Chapter 1 of "All Along the Trail."

Thirteen little Juniors are to impersonate the principal characters in the beginnings of our nation. Captain John Smith, Hendrick Hudson, Miles Standish, Lord Baltimore and William Penn are each put in charge of a ship-load of men, women and children seeking homes in the new world. Their frail barks, as described in the Manual, are to cross the Atlantic and land safely on the shores of America. (Have the map spread out on a table). After the landing, each captain must tell the story of why he came, and what he wants to accomplish.

But who are these strange looking red people wearing so many feathers, and living

in little cone-shaped tents? Powhatan, Massasoit and the rest then step forward, dressed if possible, in the Indian suits so dear to all boy hearts, and read or tell from "Hiawatha" what the Indians thought of the coming of the "Great canoe with pinions" and of the "Pale faces."

But in all this "make believe," the leader must never lose sight of the main purpose of the study.

There should be a definite aim for each chapter, stated in a single sentence. For Chapter 1 it might be: "To show what part the Church played in the settlement of our country."

This aim should dominate not only the main body of the program, but also the devotional exercise. Do not let the Bible reading become dry and meaningless, but use it to help the children see in the Bible a wonderful book of living teachings for living boys and girls. An appropriate reading

for this chapter would be Genesis 12:1-8, the account of Abraham leaving his home and country and going out to an unknown land at God's command; visualize this oriental leavetaking,—the journey in all its picturesque detail, the entrance into the new land, and the erection of the altar. Compare with the leavetaking of the early settlers, the landing in this country, and the erection of the first "meeting houses."

The leader of a Junior Band has the privilege of helping to train the next generation to pray intelligently and with the spirit. By example, emphasize the naturalness of prayer, of communing with our Father in Heaven. Lay aside stereotype phrases and let the language be simple and direct.

Children love to sing. With each chapter learn some new song. After the lesson on our Nation's Beginnings, what could be more inspiring than to learn,

"O beautiful for pilgrim feet
Whose stern impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America, America!
God mend thine every flaw,
Confirm thy soul in self control,
Thy liberty in law."

Tune: "Materna."

"All Points of the Compass" is happily suggested in the Manual as the title for chapter two, and an excellent plan is given for presenting it.

Realizing that "To believe in the heroic makes heroes," the aim might be; To identify the life and work of some noted man with the extension of Christianity in each section of our country. For example: The West,—Marcus Whitman; the extreme North, Alaska,—Sheldon Jackson; the East,

Samuel J. Mills, or Francis Makemie; or others.

As peculiar customs have a fascination for children, and help make impressions lasting, it will be worth while to make the igloo-totem pole described in the Manual.

The scripture references given are appropriate and a good song to be learned is "Fling Out the Banner," to the tune, "Waltham."

"Cotton Tails and Other Tales" as a title for Chapter 3, and a picture of "Brer Rabbit" on the poster will excite the interest of Juniors.

An Uncle Remus story, told at the beginning of the session, will furnish a sympathetic atmosphere. The aim should be to create a sympathetic attitude toward the Negro, and to make the children realize their responsibility to help this weaker race.

The outline might be: The part the Negro has played in the life of the South. His condition today. What we can do to help him.

The leader should have the entire program, the children reporting on the "finds" that had been given them previously. These "finds" are questions tied up in peanut shells, such as the following: What Negro is doing a splendid work toward educating his race? If you knew a promising Negro boy who wanted to be a minister, where would you tell him to go to school? Who is Rev. John Little, and what great work is he doing for the Negroes?

Outside reading should be done in order that the study may be free from prejudice, and that the attitude set forth may be truly Christian, helpful and sane. Reserve the Bible reading for the last. Acts 8:26-31 can be used effectively to sum up and clinch all that has gone before.

SOMEWHAT.

By W. G. WILSON.

De light gwine ter shine on de fur-away hills,

Tho' roun' us may be dahk,
An' de stars'll keep twinklin' above de clouds,

Even tho' we see no spahk.

An' de road'll git smooth li'l furdur on;

De skies gwine ter klar away,
An' de hartbroke chile what stumbles 'long
Will catch a glimpse o' day;

A glimpse dat'll cheer his faintin' h'art

An' lif' his load o' cyar;
Dat'll show to him his Father knows,
An' bid him nevah fear.

Take courage, den, an' trabble on,
Still trustin, in His might,
An' nevah mind de dahkness heah,
Cause somewhat dar is light.

An' somewhat' dar's a F'ather's house,
Wid res' an' peace to spar',
An' a F'ather's h'art dat's longin' for
His children ever'whar';

An' somewhat', too, He's got a robe,
An' shoes for bleedin' feet,
An' balm for ebery achin' h'art
An' somewhat' Him we'll meet.

Camden, Ala.

HOME MISSION WEEK

NOVEMBER 21-28.

Home Mission Week is a time set apart by the Churches in America for the consideration of the religious needs of our own country. More and more are the churches of all Protestant denominations observing this occasion. The results gained from a Church-wide, Nation-wide mission study, prove its worth.

All our churches and Missionary Societies are asked to observe Nov. 21-28 as Home Mission Week, and to give special attention to the Home Mission needs of our Assembly. Special programs, exercises and collection envelopes have been prepared by Miss Barbara E. Lambdin for use in the Missionary Societies. The Missionary Pageant, "Christ in America," which was adapted to the work of our Church by Miss Carrie Lee Campbell, and presented with such wonderful effect at Montreat this summer, is especially appropriate for Young People's Societies. This pageant is both instructive and entertaining, and will furnish an evening of great interest to young and old.

In conference with the leaders of the Woman's Work, the special object chosen for the Home Mission Week offering is the *enlargement and equipment of Oklahoma Presbyterian College*. This college is filling a needed place in the work of our Church in the West. It is crowded to overflowing with eager young women wanting a Christian education. Fully as many are turned away for lack of room as are received. It was thought that the needs of this missionary college made the strongest appeal to the Christian womanhood of the South of any object that could be chosen.

It is the earnest wish of the Executive Committee of Home Missions that Home Mission Week be made the occasion of great interest in the life of our Church.

CAN YOU TELL?

(Answers to all questions can be found in the Home Mission Department and Home Mission stories in the Junior Department.)

1. How do statistics show the fruitfulness of Assembly's Home Missions?
2. Mention some of the advantages of the proposed Afro-American Synod?
3. What colored Sunday school supports eight boys on the Congo?
4. What has been for two years a helpful feature in connection with the Commencement exercises at Stillman?
5. Give some late news from the Sam Daily Reformatory?
6. How did Aunt Mandy Ann show her "keerful raisin"?
7. In what way did some Negro convicts put to shame intelligent white Christians?
8. Mention ways in which we can help Stillman Institute?
9. What is the farthest West colored work presented in this Number?
10. How is the colored Parochial School at Selma performing an important service to the Church?
11. What does "Helose" mean?
12. State several instances of "thinking black" on the part of white people, and of "acting white" on the part of colored?
13. Do you think that Miss Kirk's suggestions for "All Along the Trail" can be adapted to Missions in your Sunday School?

SENIOR HOME MISSION PROGRAM.

Prepared by MISS BARBARA E. LAMB DIN.

Be ye kind. Eph. 4:32.

Let us be kind;
The way is long and lonely,
And human hearts are asking for this
blessing only—
That we be kind.
We cannot know the grief that men
may borrow
We cannot see the souls storm-swept
by sorrow;
But love can shine upon the way today,
to-morrow—
Let us be kind.

Let us be kind;
This is a wealth that has no measure,
This is of heaven and earth the high-
est treasure—
Let us be kind.
A tender word, a smile of love in meet-
ing,
A song of hope and victory to those
retreating,
A glimpse of God and brotherhood
while life is fleeting—
Let us be kind. —*Selected.*

1. Hymn—"Christ by Heavenly Hosts Adored."
2. Prayer—"Of thanksgiving that He "crowneth the year with His goodness;" for peace, and provisions for our needs. That we may remember to bear portions to those who have less—not only of Thanksgiving bounty, but of the richness of everlasting life.
3. Transaction of Business; including final arrangements for the observance of Home Mission Week.
4. Recitation—"Thanksgiving."
5. Why the Home Mission Committee is Thankful.
6. Thanksgiving for:
Old-time Faithfulness of the Negro,
Fellowship in Worship Before the War,
Sympathetic Attitude of the Church Press,
Stillman Institute and its Mission,
Faithfulness of our Colored Preachers.
7. A Joyful African. Acts 8:26-40.
8. Negro Melody—"I Want to be a Christian, When I Die."
9. Thanksgiving for:
Devoted Teachers in Colored Mission Schools.
For Wide-open Doors to Negro Hearts and Homes.
10. Recitation—"Somewhar."
11. That white sympathy, justice and Christian help may lead the Negro to higher ideals of Christian living. That our white missionaries and colored preachers may be abundantly blessed, and that our people may awake to the great need and promise of this God-given work.

THE GIVING OF THANKS.

* * *

6. Send 10c. to the Executive Committee of Home Missions for Dr. McNeilly's splendid book telling about Christian work among the Negroes before the War.
8. Some Negro children might be found to sing this beautiful melody, or the equally appealing, "Swing Low, Sweet Chariot." Information for all the other numbers (which should be very short) will be found in this Number. If additional information is desired on the work of our Church, see "At Our Own Door;" or send 5c. for Miss Dickson's interesting booklet.

REPORT OF TREASURER OF ASSEMBLY'S HOME MISSIONS.

APRIL 1ST 1915 TO SEPTEMBER 30th 1915.

	1915	1914	Increase	Decrease.
Receipts from Churches	\$34,461.40	33,794.28	\$ 667.12	\$
Sabbath Schools	2,394.71	2,780.99		386.28
Missionary Societies	4,224.07	3,372.09	851.98	
Miscellaneous	12,668.91	15,612.09		2,943.18
	<hr/>	<hr/>	<hr/>	<hr/>
	\$53,749.09	\$55,559.45	\$1,519.10	\$3,329.45
Less				\$1,519.10
Net decrease				\$1,810.36



OUR WASHER-WOMAN'S THANKSGIVING DINNER.

One day I spoke to our colored wash-woman, in this wise: "Aunt Serena, do you believe in prayer?" "Does I b'lieve in prayer? I sholy does. Yes, ma'am, I sholy does!" "Why, did you ever receive an answer to prayer?" "Yes ma'am, I mos' always does." "What, Aunt Serena, do you say that you almost always receive answers to prayer?" "Why, yes ma'am, my Father in Hebben most always give me what I axes fer. Why,



"That Thanksgivin' dinner is sho' to come."

we wouldn't er had any Thanksgivin' dinner if He hadn't er answered my prayer." "Aunt Serena, tell me about it."

"Well, ma'am, it was on last Thanksgivin' mornin', and in my house in Memphis there wasn't nothin' for dinner, an' my two children said to me, 'Mammy, won't we have no Thanksgivin' dinner today?' An' I say, 'Yes,

there's goin' to be a Thanksgivin' dinner here today, don't you fear. I done axed my Father in Hebben fer it, in Jesus' name; an' its jest sho' to come, an' turkey too. He ain't never failed to send me turkey on Thanksgivin', an' he ain't goin' to fergit this time, neither. You jes' get ready fer a turkey dinner. But I didn't know how it was goin' to come, fer I couldn't buy it. I jes' trusted! Well, long erbout early afternoon, a colored man come to the do', an' inquired for my name, and when I told him what was my name, he handed in a basket. I said, 'Praise de Lawd, chillen, here's yo' dinner.'"

Now let us change the scene somewhat. As one of the trains from the East came into the depot that day, the conductor of the dining car found a quantity of food left over from the dinner, consisting of slices of turkey, cranberry sauce, pie, etc.; and when they had gathered it together, they were at a loss for a means to dispose of it.

One of the waiters said, "It seems a shame to waste all that good food. Say, I know of a po' widow woman who'd be glad to get it; an' I'll carry it to her if you'll let me." So he packed up a basket full of the nicest kind of Thanksgivin' dinner, and carried it to Aunt Serena.

"Yes, ma'am," she said, "I knew it was comin'! I knew the dear Lawd wouldn't fergit His chillun;" and then she added, in a sort of reminiscent way, "He always wus good to me." "Surely out of the mouths of babes and sucklings Thou hast perfected praise."

Adapted.

J. R. L.

IMPORTANT NOTICE THE MISSIONARY SURVEY for a year as a Holiday Gift! The January issue will be ready in time for Christmas delivery. It will have a special bright and attractive cover. A pretty Holiday greeting presentation card and your name as donor goes with it. Could you find anywhere a nicer present for fifty cents?

THE LITTLE HOME MISSIONARY.

"I may not go to Africa,
To China or Japan;
To work for Jesus here at home
I'll do the best I can.
I'll tell of His great love for me.
And how I love him, too;
And, better far, I'll show my love
In all that I can do.

"The little water-drops come down
To make the flowers grow;
The little rivulets flow on
To bless where'er they go;
The little seeds make mighty trees

To cool us with their shade.
If little things like these do good,
To try I'm not afraid.

I'll be a missionary now,
And work for Jesus here;
For if His love is in my heart,
Some sad hearts I can cheer.
I'll help the colored children;
My offering, too, I'll give,
And I'll do all that I can do
That they in Christ may live.

Adapted.

THE SETTLEMENT HELPS TO MAKE GOOD NEIGHBORS.

At the Deaconess Settlement, a thanksgiving dinner was to be given the children. Not only the excitement of the children showed that something out of the ordinary was about to happen—it was plain that attempts at adornment had been made. The two long pigtailed of every day were now tied with bright-colored ribbons, in place of the pieces of shoestring often worn. Little Albany's stockings usually hanging over his shoetops, were fastened up with safety pins.

The flaxen locks of Retta were braided so tightly that they stuck straight out behind as she whirled round and round in her excitement. Ella Mahady wore a brand-new pair of white stockings and a new dress, which, it was learned, was found the week before at a rummage sale at a great bargain. Little did she care that her father was in the state prison, and her mother given to drink.

Brownie, a little six-year-old Syrian, could not get himself up smartly, for his mother was the sole support of six children, but his blue overalls were clean, and he was satisfied. He stood close to the wall of the building and swung his little body back and forth, as he told in lively fashion of an "Eyetalian" who had run his knife clear through his neighbor!

You dont know what you're talking about," said Laura, who was wise in such matters and could speak with authority.

"But it's so," cried Brownie, "and every Eyetalian man is going to give ten dollars to get him out." But the children were too used to such horrors to pause long.

"O here comes Jennie!" they cried, and rushed to meet a little girl who carried her arm in a sling. Jennie's father had been arguing with a friend a few days before, and unable to convince him with words, had drawn a knife to make him see the point. In the scuffle that followed Jennie had been stabbed in the arm. The children seemed to think this only a slight accident, and Jen-

nie rather enjoyed the importance which the adventure gave her.

As the dinner hour drew near the children grew more uneasy, and happy indeed was the child who could invent an excuse to run into the hall and sniff the savory odors.

At last the door was opened, and, pushing, crowding, laughing, the children surged up the stairway and into the large dining room, where three long tables stood waiting. The clean white tablecloths, sparkling glasses of jelly, and little dishes of bright-colored candies at each place, made a picture which captured the eyes of the children; but even more pleasing were the mounds of mashed potatoes, great platters of chicken, stalks of crisp celery, and apple pies, oranges, and little cakes. When all were seated and quiet was restored, the childish voices rose as with bowed heads they sang:

"Saviour, like a shepherd lead us,
Much we need Thy tenderest care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare."

The deaconesses sped back and forth and the fragrance of coffee filled the air, as Jew and Gentile, Russian and Swede, Syrian and



"W'en you gwine 'mence a Sunday School fer us?"

Italian celebrated—most of them for the first time—the festival so long ago started by our Pilgrim Fathers.

The feast was over at last, and a deaconess stood at the head of the stairs as the children filed out. Most of them remembered to say primly: "Thank you for your dinner, Miss Whitehead." One little boy who omitted the ceremony received a smart thump on the back from his brother, with

the command: "Thank the lady, you mutt! Ain't you got no polite?"

The deaconess watched the happy, laughing, chattering children as they tripped out into the street. "Little Americans in the making," she said. Then her tired face softened as she added tenderly: "God bless them; every one!"—*Children's Home Missions.*

HOME MISSIONS AND THE JUNIORS.

Prepared by MISS BARBARA E. LAMBDIN.

THANKFUL HEARTS.

"We thank Thee, then, O Father,
For all things bright and good,
The seedtime and the harvest,
Our life, our health, our food.

Accept the gifts we offer
For all Thy love imparts,
And what Thou most desireth—
Our humble, thankful hearts."

—*Selected.*

1. Song—"I've Found a Friend."
2. Prayer—Of grateful thanks for our Heavenly Father's goodness to us; that He loves little children, and specially cares for them, and gives them a place in His service.
3. Ten Minutes for Business.
BEING NEIGHBORS.
4. "Hark, the Voice of Jesus Calling."
5. Recitation—"The Little Home Missionary."
6. "Who is my Neighbor?" Luke 10:25-37.
7. How the Settlement House acts the Neighbor.
8. How a Neighbor Answered Aunt Serena's Prayer.
9. Song—"I Gave My Life for Thee."
10. Colored Ministers who are Neighbors to Their Own People.
11. How our Church is a Neighbor to the Colored People.

12. Song—"Praise Him, Praise Him."
13. "Thankful Hearts," and Response; followed by prayer for a better understanding between white and colored people; for our missionaries, and all Christian work among the Negroes.

* * *

Notes:

3. Complete plans for special observance of Home Mission Week.
6. This would be very effective as a recitation.
- 10 and 11. See Home Mission Department, and Miss Dickson's booklet, 5c.
13. Have several recite in concert "Thankful Hearts," and the others respond; "The best thing that hearts That are thankful can do, Is this, to make thankful Some other hearts, too."

LETTER FROM DR. WILSON.

Dear Little Folks of the Missionary Survey:—After a year off the field it's very good to be back in the work again. Our furlough was certainly among "wars and rumors of wars," for we were in Germany when it started, in London when they declared war and of course the chief rumors the past year in America have been of war. So it is somewhat of a relief to get away over here in the "Land of the Morning Calm," where I suppose the war is having the least influence of any nation. The Koreans are going along in their usual quiet, calm and harmless way and the native products, such

as rice and barley are cheaper than they have been for years: but, on the other hand, all articles from foreign lands are very expensive, such as nails, wire, glass, flour, drugs, etc.

On my return I find plenty of operative work awaiting me at the hospital and one of the cases is that of a little baby. Its mother is a hare-lip woman out here in the country, and when the little one arrived, it proved to be not only a hare-lip but, most dreadful of all to the parents—a *girl*. The mother refused to allow it to nurse or even to look at it and gave it to a very old woman who brought it to the hospital

for repair. It was late in the evening and I was on my way to supper when I met the old lady in the road with the little one tied up in a rag and since they were feeding the little thing, only 6 days old, just rice and honey, we returned to the hospital and it took only four and one-half minutes to repair the little deformity. I requested that they return at once to the mother so it could be fed properly and a little later to bring the mother and have her lip attended to also.

It is indeed sad to see the welcome that the little girls of heathen countries receive on arrival in this world and a blessed thing they cannot remember the looks of disappointment on the faces of all about them. They are as sweet and cute or more so than the boys and of course soon grow into the affection of those about them, but the old idea of wanting only boys is prevalent in most all heathen nations. Our dear women folks at home cannot fully realize what Christianity has done for them until after visiting one of these countries out here.

We have another patient, that of a little boy 12 years old, though a married man or a grown man as they consider him. I have been calling him "little boy," and giving him child talk, but my helpers say, "No, you must not do that, but call him Mister and give him high talk, for don't you see his long hair done up on the top of his head?" The poor little fellow will probably not live long, for he had the dirty chim (Native needle) put into his knee and then allowed to lay there on the floor of his home until the leg was most all rotten. We did the best we could

to cut away all the decayed part, but his whole system is in such bad condition that it will be hard to pull him through. A sad part of the work is such cases who have been neglected, or



Some of our leper women. They find much pleasure in memorizing the Scriptures.

rather they have used the native treatment and drugs until most too late to do them any good—either that or they have been infected by some old doctor's dirty needle and the treatment is far more serious and difficult to treat than the original disease.

This is well illustrated by a case in the wards now. He was snake bitten and some time after, four of his friends tied a rope about his leg to prevent the poison passing up into his body. This was left on five days and of course gangrene set in. After much hard work we will probably be able to save the leg, but it will be a long process. The rope cut through all the muscles of the calf of his legs and there is very little tissue besides bone holding the lower part.

One must exercise a great deal of patience to practice successfully out here.

R. M. WILSON, M. D.

HARRY'S REPORT.

You know just how it hurts us boys
 To save and give up things;
 Most always it's the little girls
 That bring their offerings.
 But when that missionary came,

About a year ago,
 She made us boys feel sort o' bad,
 Because we didn't show
 Much interest in mission bands,
 Mite boxes and such stuff.

She told us how they needed *men*,
 And how there weren't enough
 To fight the battles of the Lord
 Out in the mission lands;
 And asked us what we meant to do
 With all our brains and hands.
 She said: "God wants you for his work;
 And here is where you start,
 By doing all these little things,
 Each boy his own small part.

We boys got quiet while she talked;
 We had been wiggling some
 And eating things, and Jimmy Blake,
 He had been chewing gum.
 But when we saw tears in her eyes,
 And when she talked so good,
 We listened; and I guess she knew
 That we all understood.

So then me and another boy
 We lifted up our hands,
 To show that we would help along
 The boys in heathen lands.

And then the rest, they joined us too;
 I didn't think they would,
 But mother says it's always so
 In things that's bad or good.
 Somebody has got to start the thing
 And not stand back and whine,
 And ma was glad that day to see
 The first hand up was mine.

So then we boys just did our best
 To work and earn and save;
 You'd laugh to see how much it was—
 The money that we gave;
 And when we brought it to the church,
 To put it with the rest,
 The minister he said: "Well, now, . . .
The boys have done the best!"

So now we're bound to keep it up;
 And when we're grown to men,
 Perhaps we'll raise our hands again
 If we are wanted then.
 —L. A. S., in *Children's Missionary Friend*.

JUNIOR FOREIGN MISSION PROGRAM FOR NOVEMBER, 1915.

Arranged by MISS MARGARET MCNEILLY.

TOPIC—*Brazil*.

Song—"Onward Christian Soldiers."
 Scripture Reading—Second Kings, 7.
 Prayer.
 Minutes.

Roll Call—Answer with the name of a Mis-
 sionary in Brazil.

Business.

Song—Selected.

Recitation—Go Ye.

Some Facts About Brazil.

Questions on Brazil.

Song—"I Think When I Read That Sweet
 Story of Old."

Recitation—A Child's Song.

Close with the 23rd Psalm in concert.

SUGGESTIONS.

(Most of the material and suggestions in the above program are taken from "Our Mission Fields," of the Baptist Woman's Missionary Union.)

Let the leader tell the story in 2 Kings, 7.

Prepare a map of Brazil and mark out stations on it. Such a map can be had from the Executive Committee on Foreign Missions, in the set of maps of the countries in which we labor. Let the missionary whose name is mentioned, be located on the map.

The Leader may plan an imaginary trip to Brazil for the Band, and ask the Questions on Brazil, letting each child *tell* his or her answer. It will add to the interest if the children have found out something for themselves and can tell it to the Band.

Make special prayer for the children of Brazil.

* * *

The above program together with material to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave. N., Nashville, Tenn. Single copy 10 cents. Annual Subscription \$1. Programs are issued the 15th of each month for use the succeeding month.

This is from a far-seeing "Eye Doctor" in Spartanburg:

We are always glad when we can add one more MISSIONARY SURVEY subscription to our list, and would be delighted if we could help Jack to place this fine magazine in every Presbyterian Home.

CHAS. R. GAILLARD.



FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

MONTHLY TOPIC—BRAZIL.

BRAZIL is the great undeveloped country of the world, and will be the future home of countless millions of the hungry, over-crowded populations in some of the countries of Europe. If Brazil was populated with the same density as Belgium it would have a population of 1,939,571,699. This is three hundred millions more than the present estimated population of the globe. With the kind of cultivation that is being given to our soil by some of our Boys' Corn Clubs, Brazil could easily be made to furnish an adequate food supply for that number of people. The general average of fertility of the soil, which is uniform over all that part of the country lying east of the Andes, is greater than that of the soil on which many of our boys and girls are raising over 100 bushels of corn to the acre. Three-fourths of the coffee used in the whole world comes from Brazil, and the quality of first-class Rio properly cured and handled is equal to that of Java and Mocha. It is said that a large part of the Mocha coffee for which those who can afford it pay such high prices in our market comes from Brazil. Mocha coffee has a small round grain. The coffee that grows on Brazilian trees also has many small, round grains. We have seen with our own eyes in operation a machine for separating these from the ordinary flat grain. We were told that the small round grains thus separated were sent to Aden in Arabia, put up in bags of Arabian cloth, shipped to New York and then sold as Mocha coffee.

We cannot vouch for the truthfulness of this statement, but we personally believe it to be true. Certainly none of the Mocha or Java ever tasted at the finest hotels in this country was superior in quality to some of the Rio coffee drunk in Brazil during our visit there twelve years ago.

The Aborigines of Brazil were of the same general Mongolian type of those of other parts of the American Continent. They have fared at the hands of the Portuguese settlers just about as the Aborigines of the rest of the Continent did at the hands of other European colonists, with the result that their numbers have been reduced from an estimated twenty millions to not more, and probably less than three millions. Some of these, owing to the hard conditions under which they have lived have reached almost an appalling state of degeneracy and degradation.

Out of pity for the Indians who had been enslaved and harshly treated, the Spanish Priest, Las Casas, suggested the bringing of Negroes from Africa to do the heavy work, and so lighten the burdens and lessen the tasks of the Aborigines. Another racial element was thus introduced and the present population of Brazil is racially a bewildering mixture of Portuguese, Indian and Negro. Bahia on the Eastern Coast was the great port of entry for the Negro, so that the black skin is still very prominent in that section, and some of these are very black indeed. The old Brazilian slave traders discovered somewhere in Central Africa a tribe of very re-



Coffee farm of Sr. Jose Custodia da Veiga, Elder in the S. Joas Nepomociens Church.

markable physical peculiarities, known as the Mina. They were coal black in color, many of them over six feet in height, and the pose and carriage of some of the women reminds one of the statue of a Greek Goddess. They were found to be so high spirited and caused so much trouble to their masters on that account that the effort to use them as slaves was abandoned. It was found that the profits of their labor did not pay for the trouble they caused by their own insubordination and also by stirring up insubordination among other slaves. They are very difficult to reach with the gospel. They still keep up their secret societies and have their Chiefs and Medicine Men. There is said to be a strong resemblance between the Mina and the Abyssinian.

Business conditions in Brazil were very much depressed before the outbreak of the European war. Since the war there has been an almost complete paralysis of industry which it is feared, will make it impossible for the church to maintain the good record it has made heretofore in the matter of self-support. Even in good times the masses of the

people in Northern Brazil are very poor. They have always been characterized by great liberality, however, in proportion to their slender means, and in this time of their distress they should have our deepest sympathy and our help.

The girls' school at Pernambuco has prospered in spite of the lack of all suitable equipment. It is the only evangelical school for girls in Northern Brazil. It has been patronized by the best people in Pernambuco, notwithstanding the fact that every patron is informed that the Presbyterian catechism, Protestant hymns and the Bible are taught daily to every pupil.

The great need of this school is a suitable building, so that there might be a boarding department and an Industrial Department in which girls could work their way through and be prepared for a life of more effective gospel work than they can attain without such training.

The Lavras Industrial School reports the most encouraging year in its history, especially in the spiritual results of the work. Twice during the year

there were seasons of special religious interest, during which about forty of the pupils made profession of their faith. The State Government continues to show its appreciation of the work of the school by maintaining a number of scholarships in it, this being done with full knowledge that the teaching of the Bible from the Protestant point of view is an indispensable feature of the curriculum.

Both the East and West Brazil Missions report an encouraging year in their work along all lines. The West Brazil Mission, however, has been earnestly calling for four additional evangelists for several years past, and until some help comes they will not be able to cover the large and interesting field that is assigned to them.

The force at Lavras is also weakened by the retirement of Prof. A. F. Shaw on account of Mrs. Shaw's failure of health. The school work will be seriously crippled until his place can be supplied.

The East and West Brazil Missions

together report 1,198 communicants, of whom 158 were added during the year.

The North Brazil Mission reports 2,112 communicants, of whom 189 were added during the year. These figures are only those of churches under the care of our Missions. The total number of communicants in the Brazilian Presbyterian Church is about 15,000.

MEDICAL MISSIONARY EXTENSION WORK.

While it has not been possible for our medical missionaries in China to educate native medical men according to the standard of medical education in this country, while waiting for the establishment of thoroughly equipped medical colleges they have been doing the best they could to train native men for the work. Some of the men thus trained, having begun as hospital assistants and having been taught both along theoretical and practical lines for several years by our medical missionaries as they had opportunity, have become very capable and efficient physicians. They have had far better advantages than many of the older physicians in



Amazonian Aborigines.



Kashing Hospital.

this country had, whose education consisted in reading for a year or two in the offices of some practicing physician and then attending one or two courses of lectures at the kind of medical school that existed in this country fifty or sixty years ago.

One of these men is Dr. Wu Hsin Wang, who was trained by Dr. Venable at Kashing. In the year 1910 he was called to take charge of a hospital at Tze Ki, which had been established by some non-Christian gentry of that city. They called together a few leading men of the community and organized an Association of 26 members, whose aim it should be to plan for and help in the support of the work. At present the Association has a membership of over 100, each of whom gives \$5.00 a year toward the maintenance of the hospital. Two buildings have been erected with a capacity of 50 beds; 27 for men and 23 for women. The gentry of Tze Ki have contributed up to the present time about \$10,000 gold for the plant and its equipment. Land on which to build the maternity ward has been bought and filled in, and funds for the erection of these two buildings are now being raised.

Although founded by non-Christian men, Dr. Wu, who is himself an earnest

Christian, insists on the hospital being conducted as a Christian hospital. Dr. Wu's report for the years 1910 to 1914 inclusive gives the following interesting statistics:

Visits to the Dispensary	70,257
Teeth extracted	4,208
Abscesses opened	1,813
Dropsy cases tapped	73
Major operations	251
Minor operations	329

The following extract from Dr. Wu's report sent us by Dr. Venable will be read with interest by all those who are interested in our Medical Missionary Work:

"In the Dispensary daily treatment (except Sunday) is given to out-patients. On Tuesday and Friday the Dispensary is open from eight till twelve, and from nine till twelve on other days.

In this department we are able to relieve a great deal of suffering by extracting teeth, opening abscesses, dressing wounds, and giving remedies for countless minor ills.

I have had 807 out-calls during the year 1914, an average of over two a day, often going a distance of 20 miles in my sedan chair. Tze Ki is on the Ningpo river, and adverse tides often hinder patients from coming to the hospital who otherwise would do so.

An examination of the statistical table for the five years shows a steady increase in the number of dispensary and in-patients, and out-calls, also in the number willing to submit to operations under anaesthetics. This is very encouraging to those in charge of the hospital, as it shows an ever increasing confidence in Western medicines and methods.

At present I have one assistant, Dr. Ting, who has proved himself a valuable helper, one nurse, and six students, the latter doing practical work in the Hospital and Dispensary while taking their course.

Mrs. Wu, aside from her care of our five children, renders much valuable assistance in connection with the woman's hospital.

Although the work is not under the care of any Mission, as a Christian doctor, my desire is to glorify the Lord in my work, and to constantly witness for Him.

We are glad to report that there is no opposition to this regular Christian work from the supporters of the hospital, though practically all of them are non-Christian.

We know the readers of this report will rejoice with us in the many opportunities the Lord has given for Christian work in connection with our work of healing, and we ask you to pray for us, and for the patients who come under our influence."

THE EDUCATIONAL SITUATION IN KOREA.

We give below part of an interview with Dr. J. E. Adams, Executive Secretary of the Educational Senate, representing the six Federated Missions in Korea. We do not agree with Dr. Adams that in case the government regulations prohibiting the teaching of religion in any schools except strictly theological ones are adhered to it will be necessary at the end of ten years to abandon our mission schools. The personality of the teacher counts for more than text-

books. It will be vastly better to have schools taught by earnest Christian men even if the subject of religion is not permitted to be mentioned in the class room, than to turn over the entire educational work in Korea to men who will teach whatever they teach from an irreligious and materialistic viewpoint. We recognize, however, that it will be difficult to secure funds for the establishment of schools from which the subject of religion is excluded by law, and in that respect the government regulations will be a serious handicap in our work. It is to be hoped that before the end of ten years those in authority in Korea will see the folly of excluding religion as a factor in the education of the young, and will also learn that in doing so they are not following the example of America or England or any other civilized nation.

Dr. Adams says in his interview:

There are between 700 and 800 church schools supported by the Korean church. At the time of the establishment of the Japanese protectorate, when governmental education was started, between 400 and 500 of these received educational permits.

In fact governmental authorities asked us to register and take out permits. They gave us, through our American consul, the most categorical assurance that we should have freedom of religious education. So these several hundred schools registered and have gone ahead on the strength of these assurances.

Last summer when the rumor first came that there were to be restrictions placed upon the schools, we visited the authorities and were told that they meant simply the extension of the system in vogue in Japan, which permits of two classes of schools—those that conform to the governmental requirements and have certain distinctive privileges; and those which do not conform, but retaining their privilege of religious instruction, continue under the prescribed handicap. We were assured that even these changes would not be enforced for ten years. With such definite assurances we went ahead with confidence in our building up of the educational work. We thought we should still be left the liberty of choice. But with the promulgation of the ordinance last April we found that such was not to be the case. The alternative is "conform or close up."

The four chief points of the ordinance provide:

First:—That all private schools must teach the exact curriculum of the government schools and no other.

Second:—That all teachers must have permits to teach, from the government.

Third:—That all religious instruction and all religious exercises must be eliminated from private schools.

Fourth:—For schools already established, ten years of grace will be granted to conform to the new ruling, those established subsequent to the promulgation must conform from the beginning.

This will affect about 500 schools holding government permits and representing a student body of over 19,000, with annual budget from the Korean church of over 70,000 yen; also 37 academies, with 1,500 students, an annual budget of over 100,000 yen and a fixed plant of over half a million yen.

The Educational Senate, after a consultation, decided that as far as possible it would conform at once to the changes in the curriculum. The government curriculum aims largely at the nationalization of the students, rather than educational breadth—the aim being to make good Japanese citizens of them, and from the governmental point of view this is quite right and necessary.

But, personally, while conforming to governmental requirements on these points, we consider ours superior from a purely pedagogical standard. All our primary schools and higher schools will adopt the government's curriculum as soon as possible but we have informed the educational department that we intend to avail ourselves of our ten years of grace in regard to religious instruction. After that we see no way out of the problem but an abandonment of our schools, which will be deplorable, simply from the educational standpoint, because there are not enough government schools to meet the demands, the schools being conducted by religious bodies being more numerous, and reaching the country population as the others do not.

Even yet the administration seems not entirely free from the obsession that the missionary body is opposed to them, when, as a matter of fact, we consider that we are one of the most efficient co-adjustors in the ends they are seeking. They seek to build up a national strength through material means, we aim to build up the spiritual life, which, we believe, is the strongest motive available in securing the discharge of a man's entire moral obligations, and it cannot be too much emphasized, that the morals of a people are the strength of a nation."

1915—MISSIONARY EDUCATION—1916

JNO. I. ARMSTRONG, *Educational Secretary of Foreign Missions.*

EDUCATION may be fairly described as that process by which a person becomes able to use all his powers to their fullest capacity, and also able so to adapt himself to circumstances and circumstances to himself as to use them to help live his life.

Missionary education is that study of the facts and principles of missions which results in an adequate knowledge of the whole missionary enterprise, an adequate love for the work, and an adequate consecration of life and means to its support.

If these statements are true, missionary education is very much worth while, and the attainment of this kind of education will justify some outlay of time and thought and money.

A leaflet of 24 pages published jointly by the Foreign and Home Mission Committees of the Assembly gives a number of suggestions and lists many kinds of material that may be used in securing missionary education for your-

self and others. Attention is called here to a paragraph on Mission Study:

"*The Mission Study Class*, a small group of people with a chosen leader, meeting weekly for six or eight weeks in serious study of the work of the churches among the nations, will probably yield *more permanent results* than any other form of missionary education.

"This is the most fruitful method of missionary education. It is possible everywhere, because groups of people in all sorts of circumstances have used it and are using it. Most of the groups are women from the women's societies, but there are Sunday school classes, and groups of men, and classes of church officers led by pastors. The text-books are numerous and excellent and varied and inexpensive, and there are helps for leaders that make it possible for any intelligent person to organize and conduct a class."

It may be helpful to many readers of

THE SURVEY to have the names and a brief description of the new text-books recommended for study this year.

Rising Churches in Non-Christian Lands, by Arthur J. Brown, D. D., Secretary of the Northern Presbyterian Board of Missions is, as the name implies, a book dealing with native churches on the foreign field. After discussing the peoples among whom these native churches are rising, the conditions under which these churches grow, the temptations of native Christians, the effort of these native churches toward self support, self-propagation, and self-government, and the relation of the churches of the East to the churches of the West, the author leads up to the challenging question, "Are we propagating sects or founding churches?" Dr. Halsey, another Secretary of the Northern Board has written a pamphlet describing those native churches which are essentially Presbyterian churches and this pamphlet will be of special interest to all the mission study groups of our church that use Dr. Brown's book.

The King's Highway, is a study of missionary progress by Mrs. Helen Barrett Montgomery. Mrs. Montgomery and Mrs. Henry W. Peabody in company with their daughters made a journey through the missionary centers of the far East and Mrs. Montgomery has given us in "The King's Highway," a report of what was seen. Not only in India, Burmah, China, Korea and Japan but also along old mission trails in Europe and Egypt. Rev. H. F. William, D. D., has prepared a brief outline of our own mission work to accompany "The King's Highway" for all those groups who are using this text-book.

Around the World with Jack and Janet, is an interesting book for juniors and the Central Committee of mission study has provided round-trip tickets, outline map, note book, and steamer trunk mite boxes for the convenience of those leaders who use this book with their children.

China's Background and Outlook is a booklet by Rev. Egbert W. Smith, our Executive Secretary of Foreign Missions. This book furnishes admirable material for three or four lessons on China and there are printed questions in the back of the booklet for the convenience of those who use it as a study book. Several of our veteran missionaries in China have written of this booklet that it is the best thing they have ever seen on China.

Two Little Natives in a Peanut Shell is a good text-book for juniors on our work in Africa written by Mrs. Motte Martin. It is profusely illustrated and contains pictures of all of our missionaries to Africa except those that sailed July 26, 1915.

In addition to these distinctly foreign mission books mention should be made of three other books which are both Home and Foreign Mission study text-books.

Efficiency Points is a four-chapter book by W. E. Doughty written especially for groups of men who will engage in the discussion of four fundamentals of missionary efficiency: The missionary message of the Bible, stewardship, service, and intercessory prayer. Many of our people already know Mr. Doughty through his book "The Call of the World." They will find "Efficiency Points" an even better book.

The Sunday School Teacher and the Program of Jesus is a six chapter book written jointly by two authors, Geo. H. Trull and J. S. Stowell. This book discusses the relation of the Sunday school teacher to the Kingdom, to the worldwide outlook of the Bible, to the home land, to the nations, and to Kingdom investments, and also the Sunday schools organized for Kingdom promotion. Any pastor or superintendent who would like to make his Sunday school a Missionary Sunday school could probably accomplish his purpose in the very best possible way by taking his Sunday school teachers and officers through this book in a mission study

class. The result would be worth all the effort necessary to secure it.

Comrades in Service by Margaret E. Burton is written especially for young people sixteen to twenty years of age, but will be found of fascinating interest to all who read it. The book contains fifteen short sketches of notable Christian men and women of various races and nations who have been or are today leaders in Christian service. Leaders of young people could not perform a finer service for the young people themselves or for the Kingdom than by making their young people acquainted with the great men and wo-

men whose lives are briefly related in this book.

Many readers of the "Survey" during the past summer have been stirred at a summer conference or elsewhere and have felt the impulse to do something for missionary education in their own home church. Now is the time for them to join forces with the steady workers of their churches and to put their resolves into execution and make this the best year for Mission Study that our Church has yet known. The books and helps are available and now all that is necessary is a reasonable supply of the three G's, grace, grit, and gumption.

THE SUNDAY SCHOOLS AND OUR JAPAN MISSION.

JNO. I. ARMSTRONG, *Educational Secretary.*

THE Foreign Mission Committee is asking all Sunday schools to unite for the current church year ending March 31, 1916 in studying, praying for, and giving to the support of our Japan Mission, naming \$25,000 as the definite amount to be aimed at.

Reports up to September 1st show that 634 Sunday schools have complied with the request, using the Children's Day Programs and other literature on Japan, and sending in a total of \$9,017.72. These Sunday schools are distributed as follows: Alabama 42, Arkansas 28, Florida 22, Georgia 39, Kentucky 32, Louisiana 22, Maryland 2, Mississippi 40, Missouri 27, North Carolina 100, Oklahoma 14, South Carolina 49, Tennessee 44, Texas 66, Virginia 78, and West Virginia 29.

The last Sunday in May is not a convenient day in some places and the observance of Children's day for Foreign Missions was postponed. Some schools have observed the day on other dates and some will yet observe it on a day of their own choice. Some have been at work but haven't yet reported. Many are studying and praying for and giving to the Japan work right through the year according to their own systems.

The Assembly's minutes report 2,836 Sunday schools distributed among the Synods as follows: Alabama 172, Arkansas 90, Florida 76, Georgia 211, Kentucky 157, Louisiana 87, Mississippi 171, Missouri 104, North Carolina 461, Oklahoma 44, South Carolina 236, Tennessee 185, Texas 274, Virginia 475, and West Virginia 93.

If 634 schools can give \$9,017.72, of course 2,836 schools can give \$25,000; so that there is nothing unreasonable in asking the Sunday schools for this amount.

But study of the Japan Mission and prayer in its behalf are more important than gifts for its support. If there is study and prayer the gifts will follow naturally.

The definite aim is to enlist every Sunday school in this campaign.

1. The scholars in every school need the educational profit that will come from sharing in this work.
2. The gifts of every school are helpful and necessary to the support of the work.
3. The prayers of every school and of every individual scholar on behalf of the Japan Mission are of incalculable value, more than all else. Every Sunday school can take part.

A great city school in Alabama made its own program from the literature we furnished and observed Children's Day with great enthusiasm, sending in \$968.18. A little school in the swamps of Arkansas observed the Day as best they could and sent in 40 cents. A school in the mountains of Kentucky, where the people generally do not believe much in Foreign Missions or in

Sunday schools either, observed the Day and sent in \$5.62. A little Mexican Sunday school in Brownsville, Texas, translated the program and observed the Day and sent \$5.00 for a certificate.

Every Sunday school can do it if they will. It will be a great day when every Sunday school will say, "*We can do it and we will.*"

A YEAR IN NORTH BRAZIL.

REV. W. M. THOMPSON.

This has been a year of financial distress and embarrassment for Brazil, even before the European war began, due in part to fall in price of rubber and coffee. The war only aggravated and made more terrible the already existing state of affairs. In spite, however, of this condition of things, the work has not suffered as one would expect. God's people in their poverty have rallied to the help of the cause. Evidently God's merciful hand was guiding and directing it all for his own honor and glory.

In and about Caxias there are four preaching points—all alive and full of interest. In Caxias the house of worship has to be enlarged. New people are constantly coming in and remaining. He told me that in his whole field there are eighty or more persons ready for baptism, including some children. This is the result of two years' work—since my last visit to that field. In spite of the hard times the contributions amounted to nearly \$700. There are less than ninety members in the whole field and all poor.

The young man goes back full of enthusiasm to carry on his work.

MARANHAM.

The church in this city has been without a pastor for two years but the work has not been neglected. One of the elders, a son of the last pastor, has been taking most faithful care of the church. He is a remarkable young man. He has to be in his place in a government savings bank a good part of the day, but he never neglects the work of the Lord. He writes that the church is in an encouraging condition. They are hoping to have a minister by the middle of the present year. There are only forty-eight members, the majority being women, and their total contributions amounted to about \$870. A fine showing for these times.

RECIFE.

The Collegio Americano Evangelico, "Eliza M. Reed," had a very successful year. The matriculation was about 75. We can always expect good results when two such earnest

dedicated women as Miss Douglas and Miss Martin put their heart and strength into anything. The commencement was one of the most successful they have had, and it attracted a good deal of attention. Several of the large papers gave complimentary notices of it.

Mr. Porter went on a long evangelistic trip to the center of the State of Parahyba, but had to return on account of Mrs. Porter's illness, before he had been able to reach all the points he wished to visit.

CAXIAS AND THEREZINA.

This field has been under the care of one of the candidates for the ministry, a young man whom I received into the church. He was ordained only about ten days ago at our last meeting of presbytery. He is an indefatigable worker—gives himself no time to rest or to *rust*. He has succeeded not only in holding the church members together, but in working up an interest such as has never been seen in that city. Several families have been converted, one of which is of some prominence.

CANHOTINHO.

This is the station of Dr. Butler, the "beloved physician." His home has been and is the Bethel of many weary, footsore pilgrims, both foreign and native. None are turned away.

For months there has been an endless stream of patients coming on foot, in hammocks, on horseback and by rail from all points in this and adjoining States. Seldom do any of them return without hearing the message of salvation. At nearly every worship there are from ten to thirty persons who never heard the pure gospel before. Time was when Dr. Butler had to go out to find people to preach to, but now they come to him to be treated and they hear the gospel. They also see something of the Protestant work and they go back with changed ideas about Protestants. Many of them go home with a new life and a new hope. The work has grown so that the old

church will no longer hold the congregations, so they have torn it down and are building a new one in a better location alongside of the new schoolhouse. There are 230 members scattered around for miles. The contributions amounted to something over \$500. The new schoolhouse was occupied in March and a Protestant school was a reality. They had a very successful term and a fine commencement, at which over 400 were present from best families in the town. The only paper in the town gave a fine complimentary notice of it and of the work done and contrasted it with what was being done by others.

AREÍAS.

This is a small town only a short distance from Recife. The minister in charge is one of the men ordained about two years ago, and he has been in the church of Areías a little over a year, and has been doing a good work. They have had to enlarge their church building since he went there. He has stirred up the old members and brought in new material. He has two preaching points. Contributions for the year about \$290. There is a membership of 58.

GAMELLEIRA AND PALMARES.

This is one of the most important fields in our presbytery. These two towns are in the center of the great sugar belt of this State, and there are quite a number of other towns in the field that have never been opened. The minister in charge is one of our best preachers, and he has a special gift for evangelistic work. The church in Gamelleira is in a fine condition. They have just finished and moved into their new house of worship. The church in Palmares has become discouraged and it is hard to revive it. Besides occasional visits from the evangelist, our theological students and I have visited it from time to time.

There are over 200 members in the whole field and their contributions amounted to a little over \$600. All of them are poor.

GARANHUNS.

The church here being under care of a

pastor, I was free to give all my time to educational and publishing work. As Dr. Henderlite was absent I had to teach the theological students. We had an invasion of the bubonic plague from January to March and we had to close up everything and spend a month away from here, which greatly interfered with our work. The school had to be closed until the last of March. We had 83 matriculated, boys and girls, some of whom were from some of the best families in the town. The school was almost self-supporting for the year.

The year just closed was the most successful in the history of our printing office. It came nearer paying all expenses than ever before. A good deal of job work comes to our office also. We are getting out the Sunday school lesson leaflets for a good part of the Presbyterian churches in Brazil and for some who are not Presbyterian. The lessons are well prepared by the pastor of our church in Recife and are giving almost universal satisfaction. We issue 3,000 leaflets weekly. We started a new monthly review of fifty pages, which has been well received. We have some 800 subscribers. Notwithstanding the great financial crisis we have every reason to feel encouraged over the results of our educational and publishing work.

MACEIO.

This is almost the extreme southern limit of our presbytery. The church here is small, but with help of friends they have been able to finish and dedicate their new church building. The minister in charge is earnest and diligent.

We have great reason to thank our Lord that he has kept our men in the truth. We are not yet afflicted with heresies of any kind among our ministers. They all honor and magnify the Lord Jesus in their preaching. May the great Head of the church keep them true to His Word.

PROGRESSIVE PRESBYTERIANISM.

REV. J. S. NISBET.

THE Presbyterian Churches U. S. A.; U. S.; Canadian, and Australian have united in mission work in Korea. The Canadians and the Pres. U. S. A. are in Northern Korea, while the Australians and Pres. U. S. are in Southern Korea. While each mission is subject to its homeland authorities, dependent upon them for support

and direction, they have united in one common Presbyterian Council and have formed one Presbyterian Church of Korea. These in turn have federated with the two Methodist bodies to determine certain matters of comity and division of territory. It is a source of great gratitude that our territorial limits have been so fixed that except in three large



Presbytery of Chulla, taken at its first meeting in Chunju, 1911—Standing in back row from reader's right: M. L. Swinehart, Mr. Saw, L. O. McCutchen, W. M. Clark, J. V. N. Talmage, R. T. Coit, W. D. Reynolds, L. B. Tate, L. T. Newland. Reading from man standing to Newland's right: C. I. Yi, W. F. Bull, H. S. Chey, Mr. Shin, Eugene Bell, S. M. Yum (Rev.) Sitting from reader's right: Mr. Oh, Mr. Chay, H. S. Chay, W. P. Yi (Rev.) Mr. Cho, P. S. Kem (Rev.) Mr. Kim, Mr. Yang, W. B. Harrison, Rev. K. P. Yi, S. D. Yi.

centers, Seoul, Pyengyang, and Won-san, there is no treading on one another's toes.

PRESBYTERIAN CHURCH OF KOREA.

When the first seven men were graduated from the seminary in Pyengyang in 1907, it seemed that the day had come to organize the native church. This was done under the auspices of "The Presbyterian Council," Sept., 1907. There were no native pastors, but there were churches, and there were elders to represent these churches.

The Presbyterian Council called the elders together in the great First Church, Pyengyang, examined the young graduates, who, by the way, were not young men, and organized the first presbytery of Korea. Rev. S. A. Moffett, D. D., the beloved master missionary was chosen moderator.

MISSIONS.

At this first meeting this native church decided to send one of their young ministers to Chayju as a missionary supported by the native church.

His support was raised, a committee chosen, and the work was opened up that fall (1907) by Rev. K. P. Yi and wife, two noble Christians.

GENERAL ASSEMBLY.

God's blessing rested upon the work

so that in 1911 the mother presbytery had grown too large to be wieldy. It was therefore decided to break this presbytery up into seven presbyteries and on these to organize the General Assembly. This was accomplished in 1912, in Pyengyang where the first presbytery was organized and Dr. Moffett was chosen moderator.

OUR PRESBYTERY.

Fortune so favored us that our Southern Presbyterian Mission work was organized into one of these seven Presbyteries, called Chulla.

While we are a component part of the whole, there is much satisfaction in thus having our work so defined and thus to compose so definite a unit in the united work. The boundaries of Chulla Presbytery and the boundaries of our work are the same.

The moderators of our Presbyteries have been Rev. P. S. Kim, L. B. Tate, Eugene Bell, and L. O. McCutchen.

OUR OWN MISSION WORK.

Following the pattern of the homeland church we have from the first had a Committee on Home Missions and a Committee on Foreign Missions. We became rather ambitious, and in 1914 asked the General Assembly to allow us to take full control of the Assem-

bly's work in Chayju. We were not quite able to take full support, but hope to be so within a year or two. So with certain restrictions, the work was given over to us and it is now controlled and supported by our presbytery.

We now have in this work Rev. K. P. Yi and wife on the north side of the island with two assistants, and Rev. S. M. Yun and wife with two assistants on the south side of the island.

There are now more than 100 communicants on the island whose Christian character and religious experience will compare favorably with any body of Christians.

FURLOUGH.

Rev. K. B. Yi, after seven years of arduous labor, had a physical breakdown last winter and it became necessary to give him a furlough with skilled medical attention. As the native church was unable to bear this additional expense, and as we were unwilling to take

off them the regular work, the mission committee, which is composed of three natives and three foreigners decided that Mr. Yi should have his furlough for five months or more if necessary, that the native church should secure a supply for the work in his absence, and that the missionaries be asked to bear the extra expense of this enforced furlough. So Mr. Yi's salary and traveling expenses were raised by voluntary contributions from the missionaries and Mr. Yi is taking a much needed rest, while the mission committee, out of the regular contributions is furnishing a substitute in his absence.

It will be of interest to know that he is one who actually stoned Dr. Moffett in the early days of Korean missions. He is just as zealous now in upholding the hand of the Christian worker as he was then in casting scorn and stones at him.

Mokpo, Korea.

A RECIPE AND A SUNDAY SCHOOL.

MRS. F. M. EVERSOLE.

AT LAST I am sending you the long-promised picture for the SURVEY (see photograph on Personalities, page 858); also a recipe for "kimchi," which some of the housekeepers may like to have. It is the one used by Mr. Eversole last fall in filling his silo.

Cabbage, about fifty jiki loads—(a jiki load would probably be about two bushels.)

Red pepper, four bushels.

Ginger, one peck.

Garlic, fourteen hundred. (small onions)

Salt, five bushels.

This recipe can, of course, be divided and made to suit the size of the family.

For Mr. Eversole's family of twenty Korean boys, this amount, eaten as a relish with rice, lasted four months. We often wonder how they can live on rice, nothing but rice the way they do. Doubtless it requires this hot pickle to

make it go. They are raising more and more potatoes, strawberries and fruits, so that in the not-far-distant future we may hope to *dine* with our Korean friends instead of merely going through the motion and slipping the impossible into our handkerchiefs.

I want to tell you a little about what is to me thus far, the most interesting feature of the work:—our heathen Sunday school. (By *our*, I mean Mr. Eversole and myself, as we are the only foreigners who attend this particular one.) The principal part that I perform is to play the organ and try to teach them to sing our old loved hymn tunes correctly. Sometimes after this exhausting performance I take a catechism and teach a class, and have a sore throat for a week! To teach one of these classes amidst the steady roar of nearly two hundred voices,—all by no means the singing of the Sunday-school lesson, but the crying of suffering, fly-tortured in-

fants, tied to wee sisters' bended backs, and the racing to and fro of the restless ones, that the gentle school girl teachers vainly attempt to hold in order,—I say, to teach one of these classes, requires not only skilful generalship and tact, but the greatest power of concentration that we foreigners are capable of mustering up. While the Korean teacher is calmly rocking to and fro, singing the lesson in unison with her class, utterly oblivious of any disturbing element.

On the cold, dark days, when our lanes that we call streets, were deep with mud and slush; before the warm, sunny days of spring had come to make all nature beautiful,—there were some pathetic little scenes enacted after the lessons were done, and the shivering, half-clothed bits of humanity had rushed from the cheerless church to the more cheerless outside. Often some unfortunate one would find that one little wooden or straw shoe was missing, and then her tears flowed fast and her wails grew louder as she felt in advance the beating she would doubtless get on reaching home. One sweet looking little girl so touched my heart with the sobs that I hurried after her, and with careful persuasion, induced her to come back with me to a *shoe store* that we had passed, and although it was Sunday, we bought a pair of new shoes! Oh, the radiant joy! What do you

suppose those golden slippers cost? Only three *sen*—one cent and a half of our money. How many little girls in America have ever been so happy, I wonder, over a pair that cost more than two hundred times as much?

Her tears were quickly dried by the radiant sunshine of her smiles and she went on her way rejoicing.

How infinitely sad it is to sit and watch them; the dirty, bright-faced, trowsley-headed little creatures, and picture to ourselves the homes from which they come—nothing attractive, nothing beautiful, and a father and mother who know not God, nor anything but filth and sin and want and misery.—and know that all the hope there is for that pitiful immortal soul is for some strange, frightful looking foreigner to tell it of Jesus. What a responsibility and what a privilege!

Last Sunday I was much taken back by having little crippled, married Pokdingie put a battered smudgy copy of Genesis in my hands and ask me to teach her that. I'm afraid I fell off my pedestal when I told her I couldn't.

The day schools are very much increased this year for which we are thankful and we do not forget to pray that these days of strain and stress and much sorrow and aching of hearts may speedily end and wars cease unto the ends of the earth.

Chunju, Korea.



Children at Chunju belonging to the families of Dr. Daniel, Mr. Clark and Mr. Eversole. They look very cute and happy on their Korean ponies, and seem to be enjoying life as much as they would in America.

CHUNJU GIRLS' SCHOOL.

MISS S. A. COLTON.

BACK to thirty-five country villages near and far have gone students better equipped for Christian work, even though they may have had but a year or two and may not be able to return the coming session for continued study in school. From a few churches we had two pupils.

Since 1914 harvest was a plentiful one and rice cheaper, we have been able to give the opportunity of study to double the former number. This year just completed there were forty-seven students in our dormitory and twenty-four day pupils; thirty-two of the boarders were new pupils.

Development of the Self-Help Department is going to tell mightily, we believe, in the building of character as well as making it possible to help more country girls get some instruction

which they cannot otherwise have. There are many more who ought to be in school if we are going to have even one representative from each church. If Uncle Sam will only be a little less exorbitant in his custom charges we hope to make it possible eventually for these workers to be entirely self-supporting. It is not easy but is very desirable.

While we sent out only four graduates from the higher school, we have thirty-two beginners in the preparatory department first class alone.

Through the blessing of Miss Gardner's bequest we are now enabled to make the much needed alterations to give class rooms and other improvements for the greatly enlarged school. The dormitory was full, so more room had to be made in order to meet the new demands.



Part of Bible Institute on outside of building at Chunju, Korea.

KOREAN FOLKLORE.

MISS MARY L. DODSON.

IN JANUARY North and South Chulla united in a language class for new missionaries at Chunju, and here we received much helpful instruction from Dr. Reynolds, Dr. Daniel, Miss Tate and a Korean teacher.

In this class we attempted to study Korean relationships which has a system of logarithms all its own. After learning one word for aunt and using it on the first Korean you meet you are astonished to find that can only mean your mother's sister, and you must get busy and learn another one for your father's sister, another for the brother's wives, etc.

I must call my niece a separate name from what my brother calls her. They gave us a family tree to the sixth generation, one on the mother's side and one on the father's. (They say they do not count them after the fourteenth generation, which is something to be thankful for in learning the language). Mine is safely planted in my note book for future reference, but after my teacher told me that even the Koreans did not know them very well, and when no two of them could agree on what to call the mother's uncle's wife I decided to fill my head with something else and use these only for delicacies.

We had a course in Korean composition which should be very helpful to us in preparing gospel talks, and in this we were much benefitted by Dr. Reynold's patient drilling of us in Korean grammar, at which he is an expert.

Dr. Daniel taught us Korean Folklore, which he made very interesting and helpful by having the Koreans tell us these stories and then have us tell them in Korean. Through these Folklore stories we learn many of their nice little expressions in language that we would never get otherwise.

Here are some of them which will probably be interesting to you, and help you to understand the simplicity

with which they receive things, and also how much of a sight-see it must be to them to see inside our houses, when they do not even know their own faces in the mirror. I have had similar cases of this mirror story happen so often in my house, and the doctors say this one about the spectacles is often a real one in the hospitals.

THE STORY OF THE MIRROR.

In ancient times there was a man who was going to Seoul for a sightsee, and his wife told him while he was gone to buy her a crescent comb. She told him if he forgot what it was to look at the moon and he would remember, but at this time the moon was new.

He went on to Seoul, had a good time and forgot what his wife had told him. When the time came to go home he suddenly remembered that his wife had told him to buy something, so he scratched his head and remembered that she had told him to look at the moon, but now the moon was round and full, so he thought it must be something round like a ball that she wanted. He went to several stores and at last he found a round mirror, so he decided that was what she wanted. He bought it, took it home and gave it to her. She on looking in it, saw a strange woman and got mad, because she thought he had found another wife. She told this to her mother-in-law, and she on looking in it exclaimed, "Well there is that old woman from the in-law's house" When the father-in-law saw it he said, "there is a strange man here." All the family got into a row and a policeman passing on his rounds heard it. When he came in to inquire about it he also looked in the mirror, seeing his official cap, he thought they had sent another officer out to this village. He too got mad and exclaimed, "What kind of work is this? When I can't even make a living, why should they send another one here?" Calling a lower officer he told him to thrust him outside that district.

THE STORY OF THE SPECTACLES.

There was once a man, who all his life long had desired to wear glasses, so when he got enough money he went to a man who sold them and told him that he wanted to buy a pair. The merchant first put a pair of frames on him and he said, "These just exactly fit my eyes; now my one desire is fulfilled," so he bought them and went on home. After he got home his son began to make fun of them and say they were only frames. The old man got mad and said: "Do you call me an old man and make fun of the thing I have wanted all my life?" The boy replied, "Well, put them on and stick your finger in there to see if there is any glass there." He did so and stuck his finger in his eye so that the tears flowed; then he was convinced and after that whenever he saw a young man he would say, "Young man I have some advice to give you. When you are thinking of buying glasses first try them on and then stick your finger in them to see if there is any glass there."

THE STORY OF THE CLOSET.

Once a countryman was going to Seoul, and someone told him before he went that there were a great many thieves in Seoul. So when he got there and was quietly resting in his room the proprietor came in and said "watch your baggage well tonight, there are a great many thieves here." The man said, "Yes, that is just what they told me before I came." He looked all around the room for a place to put his baggage and saw a window, but he thought it was a closet, so he put his baggage in here, or outside. He lay down, slept in peace and when he arose went to look for his baggage but it was not there; neither was the closet there, so with an expression that took his breath away he said, "Well, when they said the thieves are thick in Seoul do they mean that they are so bad that they even steal the closets off the houses?"

THE CABINET MAKER AND THE BLACKSMITH.

Once there was a poor man who was

a scholar, and he taught some children every day, but in front of his house lived a cabinet-maker and behind him lived a shoe-maker, so he *could* not sleep, neither could he hear his pupils recite for the *dook--dak, dook-dak, sook-sak, sook-sak* noises that were in the houses in front and behind him. One day when the cabinet-maker came and told him that he was going to move he rejoiced greatly, but he politely said, "wherever you go come back some time and let us meet again."

In a few days the blacksmith came and told him he was going to move so he was indeed glad and said, "surely luck has come my way now I will get rid of those awful noises that make my head hurt so." He went and bought some wine to give them a feast, and at the feast he asked them where they were going to move. When they told him they were going to exchange houses he was very angry and said, "Now I have wasted all that hard-earned money on this feast." Drawing a deep sigh he said under his breath, "You trifling rascals!"

THE SCHOLAR.

There was once a man who was a good scholar and a poet, but outside of that he knew nothing. One day his wife was sick and had to find some medicine, there was no servant to send and nobody going, so there was nothing for him to do but go himself. He saddled the donkey and started. It was springtime and the flowers were blooming, the birds singing and the weather was fine, so as he was riding along he was inspired to sing some of his poems. He began to chant and let the donkey go according to his own mind (as a Korean would say). The man chanted away and the donkey traveled on. After a while he entered a yard and began to eat grass in the corner of the yard while his master sat upon him and sang his poems. His wife thought she would have to wait till her eyes dropped out before he returned, but hearing the noise of the bells on the bridle she went to the window and looked out. When

she saw her husband sitting there unconscious and singing away she said, "Why do you sit there like that? Why don't you come in?" He was so shocked that a strange woman should thus speak to a man that he pulled his fan out of one of his big sleeves, held it up before his face and said to himself "What kind of a custom is this? Something dreadful will surely happen to this

house." When he began to look around he thought this yard looked familiar, then he recognized his house and looking up at the window he decided that was his wife.

Note—These stories lose much interest by being put into English, for some of their expressions have no exact equivalent in our language.



Miss Emily Winn, Mr. Ye (her teacher), and Dr. Daniel's little boy, at Mokpo.

LETTER FROM MISS SUSANNE A. COLTON.

I DESIRE to state through the SURVEY our gratitude for the assistance rendered this institution by another member of Miss Nellie Rankin's family and to state that it is improving to a great extent the usefulness of the school by enlarging the class-room and dormitory capacity as well as other parts of the building. I refer, of course, to Miss Gardner's bequest. The carpenters have begun work and D. V. it will be in good shape by the beginning of the fall term.

I feel as if I had completed the most strenuous year of my school work; I think there can never be so many perplexities for me again. Nevertheless, I am well except for the after effects of a dose of anti-typhoid vaccine and even that has not kept me from work. Today I had my first lesson in Japanese since last summer. The school year has been too full of other duties for me to get this in, but I hope to learn something now. I believe it is important for the future of our school in dealings with the government authorities and if the self-support for students had not kept me ever on the go, I should have

been about it long ago. It takes constant oversight to make their work count for anything and even so if Uncle Sam treats me as he has done on one bill it is of no avail to spend my time this way, however, I have not given up yet.

I do not care to publish the following as if bragging, but think you will rejoice with me. It is a note from the Head of Bureau of Education in Korea, sent me after a tour of inspection of all our schools.

(In English)

"I assure you that your school was in very good condition and being carried on very well. We are grateful to your effort to improve and to uplift the education of Korean girls."

T. Lebiya.

(Since Mr. Venable and I only received this honorable mention, I take it is worth something). I trust that by pushing the study of Japanese I can sustain the good-will. If the prospects are as they seem I shall probably have to ask for more money for teachers next year (1916) but I believe it is evident

that it is not costing nearly as much to educate each pupil as when there were so few here to take advantage of the instruction of the teachers. I shall send

in a table of accounts with report for June which will show it.

With best wishes for you in your labor.

Chunju, Korea.

“THE IRONING SONG.”

REV. L. TATE NEWLAND.

Note—The Korean women iron their cloth by beating it with two short clubs. The rythmical tattoo of such ironing can be heard in Korea at practically any hour day or night.

You break upon the stillness
 Before the stars are gone.
 All night I've heard the music—
 'Tis called your ironing song.
 A rat-tat-tat and a rat-tat-tat,
 Without a rest between them.
 Ironing fast,
 Hours slip past,
 And what will come tomorrow
 A heavier load,
 A wearier road,
 A greater weight of sorrow.

Your labor's never ended,
 Your back is ever bent.
 You carry woman's burden,
 Nor love its aid has lent.
 A rat-tat-tat and a rat-tat-tat.
 Your soul the blows are feeling.
 To man a slave,
 Tho' love you crave,
 No loving word you cherish.
 O weary maize
 Of work-filled days,
 O hopes that spring and perish.

Your eyes are blank and hopeless,
 Your soul is black as night;
 For sin's far-reaching shadow
 Has blotted out the light.
 A rat-tat-tat and a rat-tat-tat,
 Your womanhood you've squandered.
 And naught is left,
 Of all bereft,
 Save passion's scorching fire.
 A wretched toy,
 A cheap alloy
 To please and then to tire.

All that is sweet and precious,
 All that you hold most dear—
 Have gone to feed the Moloch—
 Your idol serving fear.
 A rat-tat-tat and a rat-tat-tat,
 To heathen customs shackled.
 Bend low the knee,
 You'll ne'er be free,
 Or dare assume your station
 Of wife and queen,
 Or stand between
 The scourge that sweeps your nation.

Your life is waste and dreary;
 E'en maidenhood is scourged.
 And laughter dies in silence,
 As light and darkness merge.
 A rat-tat-tat and a rat-tat-tat,
 Your laughter's wild discordance
 Tells of the woe
 That grips you so,
 And sin gives no surcease.
 Your idols fail,
 Nor prayers avail
 To bring long-sought release.

O woman sad and weary—
 O daughter of the East,
 Behold the light is breaking:
 The day dawns for the East.
 A rat-tat-tat and a rat-tat-tat,
 Glad tidings now are ringing.
 A risen Christ,
 A loving Christ
 Your shackles can dissever.
 Uplift your head,
 For sin is dead—
 In Christ is life forever.

Mokpo, Korea.



Women's Hospital, Main Building, facing the West.

THE NEW HOSPITAL AT HSUCHOWFU.

REV. M. B. GRIER.

AFTER nearly twenty years of waiting the new Women's Hospital was opened on March 15th of this year. Not that everything was complete, nor is yet, but it was in such

shape that patients could be comfortably accommodated. The sum appropriated was twelve thousand Mexican dollars—equivalent to about five thousand U. S. currency. Although the cost



Out-patient Department, facing South. At the door, stand Dr. Grier and his assistants.

of land had to come out of that (about one-seventh of total), still it will be finished within the appropriation. It is forty by sixty-two feet and can easily accommodate thirty beds (more on a pinch). It is of grey brick trimmed with red, with woodwork of Oregon pine, and will have electricity and running water.



Dr. Grier's assistants standing by the first patient to enter the new hospital.

On the day of opening the magistrate and leading gentry and numerous

other guests were present, appropriate addresses being made on behalf of the officials, the gentry, the church, and the hospital itself. It has proved a boon from the first. Unfortunately, in the case of the first patient admitted, only the "before" and not the "after" is shown in the photograph. The operation was a complete success and she went away not only healed of her hideous deformity, but a diligent inquirer after the truth. This can be said of hundreds of others who have gone forth from the old hospital and the spiritual work which has always had such a prominent place in the old, will continue to be emphasized in the new. With the greatly improved facilities for their physical care, the hospital starts out with a bright prospect of unlimited usefulness. However, Dr. Grier finds, as she knew she would find, that it means added burden to her already over-full hands, and she still waits longingly for the trained foreign nurse that she so much needs.

A STRANGE PRAYER MEETING.

AS A sequel to the request of last year for the prayers of the Chinese Christians, a curious story is related in "China," organ of the Chinese Literary Society for China. Soon after the Chinese Government had invited the prayers of native Christians the Buddhists, Taouists, and Mohammedans in Tientsin held an indignation meeting to protest against the slight put on their religions by their being ignored on such an occasion. After much discussion and vituperation, one of the leaders proposed that they should all sink their difficulties for the nonce, and hold a monster prayer meeting of their own. They were in a quandry, however, when they came to consider to whom their prayers should be addressed!

At this stage one or two Christians who had attended the meeting out of curiosity suggested that they should unite in presenting their petitions to

Shang-ti, a term for the Divine Ruler which is used in common by many non-Christians and Christians in China, and that, on account of the vast importance of the matter, they should hold their prayer meeting then and there. The suggestion was favorably received and the few Christians present led the meeting in fervent prayer. Some members of other religions also took part, but the extempore prayers are said to have been sadly lacking in coherency and unction. The story reminds us of a somewhat similar occurrence at Allahabad in 1911. The "All India Associations of Religions" was held there, and during three days some 400 representatives of the various sects of Hinduism, and of Islam, Jainism, Buddhism, Zoroastrianism, Judaism, Theosophy, held meetings. A few Christians also took advantage of the opportunity of giving their message and explaining their faith. At their sugges-

tion each meeting was opened with prayer. One who was present wrote:

During the Sanscrit prayer at the opening of the first meeting every one was talking and chatting. The utter strangeness of the conception of united prayer to the greater part of the audience was only less conspicuous than the lack of reverence, which so shocks and distresses and surprises one on first arrival in India. And this Sanscrit prayer on its conclusion was applauded!

Then followed an Indian clergyman, Vice-Principal of our (C. M. S.) Divinity School, who quietly asked that there should be no applause after his prayer. The one or two Christians on the platform arose; all on the platform followed their example, and before the first collect was half over the whole audience was standing in reverent silence. The contrast was dramatic; the Christians had brought us into the full presence of God.

—*Church Missionary Review.*

NOTES FROM TSING KIANG PU.

MISS S. M. LACY.

THE month of June was a busy one at Tsing Kiang Pu. The first of the month a Conference for Native Workers convened with us. There were seventeen helpers present from the neighboring stations, and a very earnest spirit seemed to prevail among them to make the most of this opportunity for study and conference. Dr. Henry Woods came to us for two weeks as teacher, and he was followed by Rev. B. C. Patterson and Rev. Hugh White, each giving a week's instruction.

The closing exercises of the boys' and girls' schools took place the last of the month, completing a prosperous year's work for both institutions.

I closed my "Ragged School" (a most appropriate title) with an exhibition of the "Post Card Projector," Mr. Talbot kindly lending the machine and his services to manage it. I had over a hundred children present, and it was quite touching to see the expression of wonder and interest on the faces of these little street waifs. The month closed

with the examination of the "enquirers' Class" preparatory to our quarterly communion service. Eighty enquirers were examined and instructed and eight of the number were admitted for baptism.

We had a very interesting and impressive communion service, the church filled to overflowing, despite the fact that we have recently enlarged the men's side of the church. Our present church building is entirely inadequate for the size of the congregation.

The 5th of July witnessed quite an exodus of the station, Mrs. Woods and her children and Miss Sprunt going to Kuling. Mrs. Talbot, her little flock and myself leaving for Moh Kan Thon. The men of the station will stay on at work until August.

The year's work has been unusually heavy, as our force has been so small, and I think we are all ready for a rest, and hope to be greatly strengthened and refreshed by our stay in the mountains.

LETTER FROM MRS. ANNA M. SYKES.

OUR last trip to the country was somewhat different from the usual run of such trips, so I want to tell you about it.

We went especially to see a dear girl who has been in our school, but whose mother refused to let her come back this term. They are upper class people and her mother is very unhappy because Ching Yoh (Golden Jade) has

unbound her feet and refuses to consider good offers of marriage. The girl is a Christian and does not want a heathen husband, even if he is rich and a graduate of the Peking University. We had a good opportunity to "talk the Doctrine" in the home and were entertained most courteously and the mother promised to let Ching Yoh come back to school in the fall; but it remains to

be seen whether she really means to allow it or not.

Then we wanted to stop in Tsin Yang to see one of the school boys in whom we are especially interested. He is very bright and a good student and would have graduated from the grammar school with the scholarship, if he had not been sick in the spring. We fear that he has consumption, but it is just beginning and there is no reason why he could not soon be well, if he could be properly cared for. He has been at home for a month or more, with medicine and instructions to sleep in the open; but his maternal grandparents are very fond of him and are killing him with kindness. They will not allow him to stay in his father's home, because he has a step mother, but keep him with them and get up in the night to close the one little window in his room, so that he may not be made worse by the night air. There is nothing we can do to help him except to strengthen his faith and pray for him; let him go to heaven, if they insist on sending him. It does seem such a pity, for he promised to make a fine man and China is much in need of good, Christian men.

While in Tsing Yang, Miss Tsang met an old friend whose eyes were red and swollen from weeping and she was told that his eighteen-year-old daughter had died a few days before. She was an unusually pretty, nice girl and he had taught her carefully (he wanted to send her to our school, but her mother would not give her consent be-

cause Ah Do (First Great) was making money overseeing the work of many weavers and keeping the accounts of thread and finished cloth) and was very proud of her and loved her.

Some weeks since, Ah Do lost a gold ring that belonged to her sister and her mother whipped and scolded her until she was miserable; then, a week ago, two dollars and a half disappeared and the mother accused the girl of taking it and scolded her severely again. The child was sick, but her mother went off to a wedding and left the children with only a servant. Two days later the father returned from a business trip to find Ah Do very sick. He sent for two doctors and for his wife. As soon as her mother entered the room Ah Do clutched her and cried "I did not take the money. Where is it?"—then fell back dead. These people have plenty of money and are nice people, but they are heathen and the mother seems to love money above everything else. The father has long wanted to be a Christian but has been kept back by fear of ridicule and what he would have to give up, and by his wife.

With the world at war, we are absorbed in the lives of these people around us and we suffer with them in their sin and wretchedness and we hope that many of them will be among the called and the chosen. Of course we still have heart and sympathy for the big world, in its sin and agony and pray earnestly, "Come quickly, Lord Jesus."

COMMENCEMENT WEEK IN PYENGYANG.

WM. P. PARKER.

THE lower schools and academies had their commencements in March, according to Japanese custom, but the past week has seen the commencements of the college, seminary, and Bible Institute respectively. This is probably the last year that the college will have commencement at this time of the year, for it is more con-

venient to conform to the Japanese custom since the lower schools do so, but for the purely religious institutes there seems no reason for a change. It seems much more fitting to have commencements at this time of the year, and it is a pity that we have to change, but it's the only practical thing to do in our schools.

On Thursday, June 10th, the college under-graduates gave a reception to the Seniors, from 8:30 to 10:30 P. M. There was quite a program of speeches and singing, and also a play of some five acts, after which all adjourned to the Biology laboratory and had cakes and candy to eat. The next day the Senior class had their Arbor-Day exercises in the morning and athletics in the afternoon. At night, at the Korean Methodist Church, there was a musical concert given under the direction of Mr. Grove, a most delightful program being rendered, piano, cornet, sacred songs, two native pieces, and an English song given by Mr. Bernheisel's English class. Mr. Mowry and Mr. Grove had worked hard and long with the boys, and they were certainly trained well, everybody enjoying it all immensely. Mr. Grove is a musical artist, and the college has been fortunate in having him for this year in its music department.

On Saturday the Seniors held their Class-Day exercises in the morning, and in the afternoon there was a meeting of the Alumni Association of the college. At night was held the annual oratorical contest among the lower classes, two from each class participating. Three prizes of five yen, three yen, and one yen were offered, the judges (local Koreans of prominence in the church) deciding on delivery (one-third) and subject matter (two thirds). The time limit was ten minutes for each man.

On the Sabbath Dr. Baird preached the baccalaureate sermon on John 6:68, "Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." Dr. Baird has been on the field since 1890, is very tall, and has begun to turn gray, and it was most impressive to hear and see him admonish these boys with whom he had worked so faithfully.

On Monday morning, June 14th, the final commencement exercises for the college were held at the Central Korean Presbyterian Church. There were nine

graduates, seven Presbyterians and two Methodists. Out of these nine three were chosen by the class to speak, their subjects being "The Terribleness of Ignorance," "The Strength of a Righteous Man," and "Writing out by Thought" respectively. After the speeches, a hymn, and a few words by the President, Dr. Baird, the Seniors were given their diplomas and gifts from their friends. At four in the afternoon there was a reception at Mr. Mowry's house for the graduates, given by the faculty. A game of croquet was enjoyed on the lawn, and then ice-cream and strawberries were served for refreshments.

The college graduates will nearly all fill positions in the Christian schools here and in other stations in Korea for the following year; doubtless some of them will study for the ministry a little later. They are a fine set of Christian young men and will make leaders in the Korean church whatever their position may be. We would ask your prayers for them all.

In connection with the Women's Bible Institute graduation exercises two Korean receptions were given; one by the women of the local churches out at Kija's grave, a beautiful grove a mile or so out, and the other by the under-graduates in the Institute building itself. An informal reception was also given by the faculty to the students. On the occasion of the picnic at Kija's grave one of the elderly Korean women dressed in some of Miss Doriss's clothes and made as if she were giving an address in English (simply mumbling sounds, as she didn't know a word of our language), while another translated for her, making out quite a considerable speech in all she said. The Bible Institute women are not young, not being allowed to enter under twenty-four, but it is surprising to see how lively they all are when they get out to have a good time, and some of them make quite good actors in their way. It does one good to see them, though

this is forbidden to mere men, and we have to hear about it.

On the afternoon of June 14th the final exercises for the Institute were held in the Seminary building, thirteen women receiving full diplomas, and one a certificate. This last woman was sixty-six years old, and could not write fast enough to get through her examinations, although she passed oral tests all right.

The purpose of the Bible Institute is to train women for evangelistic work among the country churches. These women become pastors' helpers, Bible women for the itinerating missionaries, and helpers, and fill a most important place in our work, as of course Eastern custom forbids men preaching to women (that is personal work with them), and these women with the foreign women are the only means of evangelizing the great majority of the darkest of these people, for the men of the East are much more enlightened than the wives and mothers. The Bible Institute is more or less local, two or three stations usually combining on one Institute. It must not be confused with women's Bible study classes which every station has annually for a period of ten days or two weeks. Last year the Pyengyang Bible class for country women had 892 enrolled, and there was also a class for city women numbering 574. Also each station has men's Bible study classes each year, the average attendance at Pyengyang being about one thousand from the country alone.

The course in Bible Institutes varies in different stations: here they have a five months' course for three months each year, beginning about the middle of March. The faculty at Pyengyang is composed of a number of the women of the station, one Korean, and usually one or two women missionaries from other stations. The number of students in the Institute here is eighty-one, the number of graduates in all (four classes) being forty-two. In our mission we have Institutes at Chunju and Kwangju.

The Theological Seminary commencement program was from June 11th to June 15th. On the afternoon of the 11th there was a reception for the Seminary graduates and post graduates held in the Seminary building. Dr. Reynolds made an address and two Koreans responded, and afterwards there was an organization of an Alumni Association. Final examinations were given on Saturday, the 12th, and Monday, the 14th. On the Sabbath at 4:00 P. M., was held the Seminary Communion service, the sermon being preached by Mr. Erdman, and the Lord's Supper administered by the president, Dr. Moffett, and Mr. Lyall of the Australian Presbyterian mission. On Tuesday at the graduation exercises Dr. Swallen gave an address on 2nd Cor. 5:14-21, taking as his text the twentieth verse: "We are ambassadors therefore on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God." After a hymn Dr. Moffett delivered diplomas to twenty-eight men, and then there was a prayer by the class representative.

The course of study in the Seminary is five years, three months each year; and the Seminary also has a post-graduate course for one month each for five years. This Seminary is for all the Presbyterian denominations of Korea, and the faculty is composed of missionaries from the various stations who come up for six weeks at a time, usually, though some stay the whole three months. Four came from our own mission this year, two each for six weeks, Mr. Bell, Mr. McCutchen, Mr. Bull, and Dr. Reynolds; one came from the Canadian mission, and one from the Australian, and the remaining six were Northern Presbyterians, two living in Pyengyang, and four from other stations. The Northern and Southern Methodists have a Seminary in Seoul with about forty students, graduating nine this year. Their course of study is three years. There are only the two Seminaries in Korea.

In connection with the Presbyterian Seminary I give some statistics:

Post Graduates, 43; under-graduates, 187; total, 230.

First graduating class, 1907; number graduated, 7.

Total number of graduates (eight classes), 145.

Largest number of graduates (1913), 33; graduates this year, 28.

Number students from Southern Presbyterian mission, 18.

Number graduates from Southern Presbyterian mission, this year, 3; total, about 9.

Average age of graduation from Seminary, about 35.

Foreign missionaries of Korean Presbyterian church, 3 (in China). There are also a number of Koreans in Manchuria supported by the Korean church to preach to the immigrants from this land who have settled there.

We would ask your earnest and continual prayers for the work here in Korea, and especially for these who have gone out from these institutions, that we all may be faithful "ambassadors on behalf of Christ." May we be made to see the great blessing that God has in store for us here.

Pyongyang, Korea.

THE CHILDREN OF THE ORIENT.

MRS. M. L. SWINEHART.

A lovely picture, long ago
Was painted by Correggio,
Of Christ, the Master, gentle, mild,
Bestowing blessings on the child.

The sweetest ones He gathers in;
His eye and smile the shyest win;
He reaches out to clasp so soft
The babe the mother holds aloft.

These cherubs are all pure and fair,
With sweetest skin and yellow hair.
No taint of sin, nor stain nor soil,
The artist's great conception spoil.

And yet we ask, "Correggio,
What made you paint that picture so.
How could you ever represent
That scene within the Orient?"

Now take your brush again, I pray,
And paint the scene another way.
Withdraw your eyes from things afar,
And show them as they really are.

The Master's figure alter not—
No line erase, nor change one jot;
The soul enshrined within that frame
Today and yesterday the same.

But oh, the children; paint them true,
Nor glaze their want in fancy's hue;

No trailing clouds about them dress,
But utter want and nakedness.

No ruddy cheek in healthy glow,
Above a bathed body show;
But dirt, and soil, and nature's grime,
And foulest stains of parent's crime.

No pleading mother's softest clasp
In sweet appeal the Savior's grasp
Invites in earnest mute address,
To take the child, and that to bless.

Oh, no, the tiny voiceless thing
Is tied but loosely by a string
Upon another baby's back,
As less in value than a pack,

The Son of God, so glorious,
'Mid settings so incongruous—
To paint it thus, Oh Master, wilt
Most truly prove your highest skill.

To place this purest shining saint,
'Mid scenes of noisome rank and taint;
May warp the form of beauty's lines—
Set formulas of art's designs.

But Oh, its truth will reach the heart
And men will look, and know that art
Says, "Suffer little children" meant
The children of the Orient.

LETTER FROM REV. A. P. HASSEL.

THANK you for your kind and thoughtful letter received recently. Such expressions of sympathy from our friends have served to make our sorrow much lighter than it would otherwise have been. The death of our little Barbara was indeed a shock to us, but I am sure that God had accomplished His will for her, and it may be that some have been saved by her death. On the day of her death I saw the nurse kneeling in her room praying, and it may have been her first time. She has since been baptized. The large Com-

mercial School here suspended exercises and attended the funeral services at the church, and no doubt it was the first time many of those present ever attended a Christian service. If even one soul has been saved through her short life or her death, our dear one has not lived nor died in vain, and we can only thank God that His will has been done.

We wish to thank our friends through the SURVEY for the many kind letters of sympathy that have come to us recently.

Takamatsu, Japan.

A GOOD ASSOCIATION.

MORE than ten years ago, Rev. Henry Price, a missionary of our church to Japan, organized "The Presbyterian and Reformed Church Building Association." His object was to encourage the little groups of Japanese Christians scattered throughout the Empire, and help them to build their churches. Land is scarce in Japan, prices are as high as lots in flourishing cities, so the little groups find it difficult to get a lot, and then build a church.

Mr. Price organized the association as a stock company. Any person in sympathy with the purpose of the Association and taking at least one share in it is enrolled as a member. Every share is assessed five dollars a year, and the sum of these assessments makes the income of the Association. And this income is voted by the directors to bodies of Christians desiring to build churches. The present number of shares is 129, held for the most part by the missionaries of the Presbyterian and Reformed churches in Japan. During the ten years of its existence, more than fifty churches have been assisted. It gives the last "boost" needed to help the group of Christians raise its church. From the report of the work of the past year we may get something of the

spirit of the Association. I quote: "What better dividends could anyone ask on his money? Here we pay in ten yen (\$5.00) a year, and see what it does. First we help the Toshimagaoka church in Tokyo to the extent of 300 yen. Then we go to Formosa, and give a lift to a little group of Christians to the amount of 300 yen, enabling them to build a church and rejoice in it. From there we take our journey to Korea, and visit the church in Taikyu, and leave a present of 300 yen with them. As the spring came along and melted the snow in the North, we took our journey to Hokkaido, and helped the people in Piuka to put up a church just in time for the blessings of the spring.

"We made them a present of 300 yen; and then came down the line through the main land, not stopping until we reached Kobe, where we visited the church made out of towels and laundry bags, and all agreed that the girls in that church deserved a present of 300 yen. We have carried on operations in the capital, in the great port of Central Japan, in Formosa, in Korea and in Hokkaido; and we are making our preparations to open up business in other places of the Empire. What better investment would any one want?"

Our dividends are coming in a hundred fold already, and no one can prophesy to what extent our business will expand in the future. But it will be a

glorious vision when we see churches throughout the length and breadth of the land."

CHAS. A. LOGAN.

Tokushima, Japan.

THE COST OF A MISSIONARY.

EGEERT W. SMITH.

The fixed policy of the Foreign Mission Committee is, as far as possible, for each known increase of expense, to provide an equal increase of income. There is no other safe basis of enlargement.

When a new missionary is to be added to the force, the practical question at once arises, what increase of income must be secured to meet the increase of expense thus caused

It is clear that to this end two Funds are necessary, the first to be raised once for all, the second to be continuous, year by year.

OUTGOING EXPENSE-FUND.

First, An Outgoing Expense-Fund must be provided to meet the cost of outfit and travel which together amounts to \$250 for missionaries to Cuba and Mexico, \$400 for Brazil, \$425 for China, Japan, and Korea, \$1,000 for Africa.

ANNUAL COST-FUND.

Second, An Annual Cost-Fund must be provided to pay the missionary's individual salary, which ranges from \$430 to \$600, his house-rent, his language teacher, and the cost of his native helpers.

From this Fund must come also the increase of salary necessitated by the growth of his family. For each child the salary is increased from \$100 to \$200 according to the child's age and educational requirements.

Out of this Fund is also paid the expense of home-coming on furlough and subsequent return to the field. For many missionary families the travel expense one way is over \$1,000.

From this Fund must also come the extraordinary expenses due to a variety of causes, of which sickness stands chief. The serious sickness of one member of a family usually necessitates the return of two. In seven months five missionaries from one field were compelled to make sudden returns home, the travel expense aggregating nearly \$3,000, which will become nearly \$6,000 when they go back to the field. To this must be added the frequent expense of sojourn and treatment in hospitals in this country.

The Executive Committee of Foreign Missions carefully considered all these and other sources of expense in order to establish a flat rate for our seven mission fields, which would represent the annual cost to the Committee of a missionary of either sex,

married or unmarried. The Committee's estimate was \$1,200, which has been approved and recommended to the churches by the Atlanta Assembly as the Annual Cost-Fund required for each of our missionaries.

This subject came up in a recent conference with a missionary expert who for eighteen years has been Foreign Secretary of one of the largest Mission Boards in the world. His decided judgment was that \$1,200 was not excessive, but was within rather than beyond the actual average outlay per year required for each missionary.

THE GENERAL FUND.

Of course, there is constant need for undesignated contributions to the General Fund. Out of this General Fund must come the money to provide and keep in repair school buildings, hospitals, chapels, printing-presses, and other forms of permanent equipment (except as some of these are provided for by special gifts) as well as to pay the expenses of the Home Administration and Educational Propaganda.

From this General Fund must come also about \$180,000 of the Annual Cost-Fund required for 340 missionaries, since at present the amount pledged by churches, societies, and individuals for definite missionary support averages about \$675 per missionary, thus leaving an average of about \$525 of each missionary's needed Annual Cost-Fund unprovided for on any pledged or secure basis.

HOW TO ENLARGE AND MAINTAIN CONTRIBUTIONS.

Experience proves that the undertaking of a definite missionary obligation, not unreasonably large, is the best means both of increasing and steadying missionary giving.

Churches, societies, or individuals, that are not financially strong, but that would like to have one of the missionaries ALREADY AT WORK ABROAD to serve as their special representative on, and living bond of communication with, the Foreign Field, and who to this end would be willing to raise their annual Foreign Mission contribution up to one-fourth, one-third, or a yet larger fraction of such missionary's \$1,200 Annual Cost-Fund, are invited to correspond with the Executive Secretary.

The policy of churches, societies, and individuals assuming definite responsibility for

definite parts of the Foreign Mission work and expense, has been endorsed by eleven General Assemblies.

DOES IT PAY?

Twenty-two years ago there was not a man in all the region of Luebo, Africa, that had heard the name of Jesus. Now there are over ten thousand believers. Twenty-two years ago there was not a man that knew a

letter in any alphabet. Today there are nearly seven thousand pupils in the different schools. Twenty-two years ago there was not a man, woman or child in all that great region that could utter a syllable of intelligent prayer. When Bishop Lambuth was there he estimated that at six o'clock every morning 20,000 people gathered in the various villages for morning prayer.

Does it pay?

LETTER FROM DR. SNYDER.

IT WAS a pleasure to have in our home for some time Mr. and Mrs. Stegall and we learned to love them both, and it was through them that we managed to have all the eleven brave souls who recently sailed for the Congo with us for one day. It was an interesting and inspiring service that was held in my church, a farewell service, the day before they sailed. Each one gave us a short speech. I do not remember ever before seeing such an interesting body of young people together. The Huguenot Reformed Church was proud to have them and one could readily imagine that the spirits of the Huguenots, who, so many years ago,

made a deep and lasting impression on this place, stood with these eleven brave souls who were so bravely going so far to carry the same Gospel that they fought and suffered for, to a people so needy. I am sure it did my people good, and I know that it aroused in me many thoughts. Twenty-two years ago last month Dr. Sheppard and myself baptized into the Church the very first converts at Luebo. How that bright spot has grown since that time. I remember telling the people when lecturing through the South, that that Sunday morning was the happiest Sunday morning I ever spent and the people would ask me, "What kind of



Upper row, left to right: Dr. King, Dr. Coppedge, Mr. Stegall, Mr. McElroy, Mr. Schlotter, Mr. Wharton, Dr. Snyder. Those seated, left to right: Mrs. Coppedge, Mrs. Stegall, Miss Sharp, a friend, Mrs. D. W. C. Snyder, Miss Russell, Mrs. Wharton, Mrs. McElroy. The boys in front are Dr. Snyder's children, Robert, Allan and Clinton.

Christians are they?" Well, Bishop Lambuth tells in one of his lectures of Mudimbe, and what a grand Christian man he is, and how he helped him start a new station. Mudimbe was one of our first converts twenty-two years ago! Dr. Morrison writes of Mputa David, and what a grand work he has done, and incidentally writes of how Mputa David would not admit into the Catechuman class any one who had not a "bisokamentu" in his home, that is a place for secret prayer. Twenty-two

years ago Mputa David was a heathen; today his village is ruled over by a Christian Chief and the village is wonderfully changed under the influence of a true Christianity, and all through Mputa David, who believes in the family altar and prayer. Twenty-two years ago not a Christian—today thousands.

What a wonderful change! What has God wrought!

I am sending you a photo of these bright happy young people. You will know most of them I am sure.

PERSONALIA.

While waiting for things to settle down in Mexico so that work at our regular stations can be resumed, Mr. and Mrs. R. C. Morrow are helping at the Home Mission School at Kingsville, Texas, where the effort is being made to do something for the Mexicans of the Texas Border. They have made arrangements with Dr. Skinner, President of the Texas-Mexican Industrial Institute to take from ten to twenty of the boys who would under ordinary circumstances be pupils at the Graybill Memorial School at Montemorelos, Mexico. This will be a kind of temporary moving of the G. M. S. to Kingsville. Present indications are very hopeful, we think, for an early restoration of peace and order in that part of Mexico. As soon as these are restored Mr. and Mrs. Morrow will go back to Montemorales.

Mrs. Morrow writes some interesting things concerning R. C. Morrow, Jr., which are of sufficient importance to appear in these personal paragraphs. Mrs. Morrow says:

"This morning while I was over at the school he beat a glass to pieces with his hammer, cut Katherine in the head with his hatchet, opened the linen drawer and threw all the clean towels into a tub of water, drank from the bath tub, and ate some moulded bread that was intended for the chickens."

All of which indicates a native energy of character that gives promise of great things when he comes to be a missionary to Mexico.

On September 14th Dr. S. I. Woodbridge of our Mid-China Mission was married to Miss Mary Newell, M. D.,



Mrs. H. L. Ross and Baby Hervey.

of the Woman's Union Missionary Society of America. This announcement came to us by cable on the morning of September 15th. We hope to be able to give a detailed account of the marriage and a picture of the bride some time in the near future. We are satisfied from what we have already learned that Mrs. Woodbridge will be a very valuable acquisition to our Mid-China Mission, and we extend to her a most cordial welcome into our missionary fellowship. As Editor of the Chinese Christian Intelligencer, Dr. Woodbridge is doing a work second in importance to none that is today being done in China, and we congratulate him on securing the efficient helper and companion which he so greatly needs in order that his great work may be done in the best possible way.

We quote the following from a letter recently received from Rev. John McEachern, Kunsas, Korea:

"There are 25 meeting places in my field, and I have been to all of them on an average of two or three times each since my last report, and am glad to say that they are all in good condition, each showing a decided interest in the general work of the church and attendance upon its ministrations. Two new meeting places have been started out on the Islands of Ka Do and Pi An Do, where there are some very earnest and faithful Christians.

"There are three day schools in the territory assigned to my care. In these schools are enrolled 48 students. The Mission contributes \$2.50 per month toward the expenses of these schools, and the balance is raised by the local church to which the school is attached.

"Will you join others in prayer to God for a continuation of this work, new opportunities for service and the conservation and development of these results to the glory of His Holy Name?"

Our Korean friends responded so generously to our appeal for matter for

their number of THE SURVEY that we were unable to print all the good things they sent us last month. Among the left-over articles was one from Mrs. Eversole of Chunju. Along with the article she sent a very attractive picture of the Eversole family which we take pleasure in reproducing at this point. We have no condolences to extend to them on account of the fact that there are three girls and only one boy in the family. Boys are good, but in our humble judgment girls are better.

In a letter dated July 14th, Dr. Allyn tells us that the man who was first arrested on the charge of dynamiting the Bom Successo School was convicted and sentenced to a year and four months in prison.

Dr. Allyn says the authorities are doing everything that is possible to find out and punish the guilty parties. The priest who was suspected had not



F. M. Eversole and family, Chunju, Korea.

been indicted at the time Dr. Allyn wrote, but it was expected that an indictment would be found before the matter was finished. It is recognized, however, that it will be a difficult mat-

ter to secure his conviction by a jury even if he should be indicted.

We do not doubt that in the long run this whole matter will fall out to the furtherance of the gospel in Korea.

DO YOU KNOW?

1. What student Dr. Venable trained, and what responsible position he has?

2. Who has a "ragged school" in China?

3. What some of the best books for Mission Study are?

4. What a "bisokamenu" is?

5. Some of the results of the Presbyterian and Reformed Church Building Association?"

6. Where a large part of the Mocha coffee comes from?

7. What bewildering mixture the population of Brazil is?

8. What class of patronage the Girl's school in Pernanbuco has?

SENIOR FOREIGN MISSION PROGRAM FOR NOVEMBER, 1915.

Arranged by MISS MARGARET McNEILLY.
TOPIC—Brazil.

Song—"The King's Business."

Scripture Reading—Psalm 107:1-15.

Prayer—Thanksgiving for what has been accomplished in our Brazil Mission. Ask for special protection of our missionaries and their work in these troublesome times.

Minutes.

Roll Call—Answer with a verse of Scripture on "Thanksgiving."

Business.

Solo—Selected.

Reading—The Sacrifice of Thanksgiving.

Topical—God's Call to the Church from Latin America:

Brazil's Voice of Need.

Women's Rights and Wrongs in South America.

Reading—Not One Cent.

Facts About South America.

Hymn—Selected.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Use the Annual Report of our Foreign Missions Committee, for condensed news of our own work in Brazil.

Clip "Facts About South America" apart and distribute among the members of the society. These can be used at roll call, or after the program.

For a change, do not take the offering, or pledges, till the close of the meeting. Have the reading "Not One Cent" read just before the offering is taken.

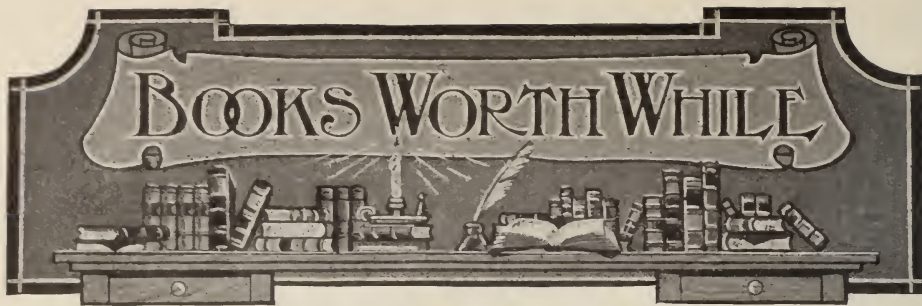
From recent issues of THE SURVEY find instances for special thanksgiving, that our work in Brazil has developed.

Make earnest prayer for the work and workers at this time.

* * *

The above program together with material to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave. N., Nashville, Tenn. Single program 10 cents. Annual Subscription \$1. Programs are issued the 15th of each month for use the succeeding month.

THE MISSIONARY SURVEY will, when sent as a Christmas present, be accompanied by an attractive card giving the name of the donor. Can you think of any better investment of a Holiday Gift than this magazine for twelve months?



The Present World Situation: With Special Reference to the Demands Made Upon the Christian Church in Relation to Non-Christian Lands. By John R. Mott; pp. ix and 259. Price \$1.00 net. Student Volunteer Movement.

The first chapter gives us in bold strokes the present day conditions in mission lands. The second chapter reveals the readiness of the educated classes to listen sympathetically to the Gospel, as shown on Dr. Mott's recent journeys. The impact of the West on the East and how it may be Christianized, the problem of co-operation and unity, the whole broad question of statesmanship in missions and the place of the spiritual factor are among the other themes treated. As to its style the words of Dr. G. A. Johnston Ross in writing of "The Decisive Hour" would apply equally well to this later book; "For the most part the style of the book is the characteristic expression of the man who writes it; ardent, alert, virile, athletic, arraying facts and forces with a reach and command that belongs to the leaders of men." Obviously this is a book for the times—a book of depth, of forcefulness, of exceptional interest.

Appreciations: By Walter W. Moore, D. D., LL. D., President of Union Theological Seminary, Richmond, Va.

In this volume are brought together a number of addresses on various occasions by Dr. Moore, in which he has described the character and services of many of the most richly gifted men who have served the church in America, and especially in the South. Here are appreciative, but discriminating estimates of Moses Hoge, Jacob Henry Smith, William Henry Green, Cyrus H. McCormick, Joseph Bryan, W. W. Spence, John Holt Rice, George A. Baxter, Samuel B. Wilson, Francis S. Sampson, Robert L. Dabney, Thomas E. Peck, Alexander Craighead, James Hall, David Caldwell, and others—all men to whom the people of our time are deeply indebted and whose lives abound in lessons of the highest value. In some cases a whole address is devoted to the characterization of a single person, in other cases the men are sketched in episodes of a more general historical address.

Inquiries have been received from time

to time as to where some of these orations and papers could be procured, and it is partly as an answer to this demand that this volume is published.

The author has endeavored to seize the salient features of the character and work of the men of whom he speaks, many of whom he knew personally, and to present them in such a way as to arrest the attention and engage the interest of present day readers.

The volume contains 175 pages. It is illustrated with many portraits. It can be ordered from the Presbyterian Committee of Publication, Richmond, Va. Price \$.75. By mail, postpaid.

Students and the World-Wide Expansion of Christianity. Edited by Fennell P. Turner. New York: Student Volunteer Movement; pp. xli and 743. Cloth, \$1.85, prepaid.

This volume contains the addresses given before the Seventh International Convention of the Student Volunteer Movement held in Kansas City. It is not a collection of disjointed speeches thrown together in one volume. The addresses are grouped by themes so that the reader finds himself studying subjects as discussed by leaders of thought in the missionary world rather than reading speeches which have no connection with each other. For example in one series is brought under review the present situation in lands to which our North American Churches send missionaries by such speakers as Dr. Charles R. Watson, Dr. Samuel M. Zwemer, Bishop L. L. Kinsolving, and Dr. John R. Mott. This review of the Present Situation in Mission Lands is followed by a powerful discussion of "The Evangelization of the World in this Generation"—the watchword of the Student Volunteer Movement—by Dr. Robert E. Speer. "The forces to be wielded on behalf of the world Evangelization" follows in another series by Dr. James L. Barton, Dr. James H. Franklin, Mr. J. Campbell White, Dr. Samuel M. Zwemer and Dr. Robert F. Horton. The needs and opportunities of Africa, China, India and Southeastern Asia, Japan and Korea, Latin America, and the Turkish Empire and Persia are brought out vividly in the sections devoted to special consideration of the mission fields. Med-

ical missions and the preparation of the medical missionary are discussed by men and women who have had long and varied experience as missionaries in different countries.

Taken as a whole the volume is much more than a cyclopedia of missions brought down to date—the amount of information packed into its pages will justify the use of that term; it is a series of interesting discussions of the most vital questions before Christians of the present day.

Added to the volume is a carefully prepared Index which makes the contents of the large book easily available for the busy worker. A selected list of the latest missionary books adds greatly to the usefulness of the volume for those who are in places of leadership in missionary work of the Church.

In the Land of the Cherry Blossom. By Maude Whitmore Madden. Fleming H. Revell & Company; 75 cents net.

Mrs. Madden is a missionary of the Foreign Christian Missionary Society. In this little book, which both adults and children will find interesting, she sets forth some of the special needs of the Land of the Rising Sun. The book is well printed and beautifully illustrated, and we would especially commend it to the leaders of the Children's Mission Bands, as one from which extracts can be read at the Band Meetings that will help to make the meetings both interesting and profitable.

The History of Christian Missions. By Chas. Henry Robinson; Chas. Scribner's Sons; net \$2.50.

This book is one of the series of The International Theological Library. Although written by a missionary of The Society for the Propagation of the Gospel it gives a fair and broad-minded account of the work of other Missions. It will be found a valuable book of reference for the Leaders of Mission Study Classes. The chapter on Missionary Methods is especially sane and instructive, and some of the author's comments on the over-emphasis of any single department of missionary labor and the neglect of other departments will be found very illuminating and helpful to those engaged in the work of Missionary Administration.

The Law and the Gospel. By Rev. A. H. Atkins, B. A.; B. D. Whittet & Shepperson, Richmond, Va.; pp. 151; 75 cents net.

This is a volume of sermons on practical themes written by one of our busy pastors. The author has been the pastor of a number of our churches, in Alabama, South Carolina, and Georgia, and has a large circle of friends who will be glad to see these sermons in print. They are written in a very simple and pointed style and are short enough to be available for use by some of our good elders and church workers who are called upon to hold services in evangelistic meetings and do not feel capable of making talks on their own responsibility. The author offers the book to ladies and young people's societies for 45 cents and postage.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts Applicable to Regular Appropriations:		
September	1915	1914
Churches	\$ 11,921.00	\$ 12,643.46
Sunday Schools	204.49	280.53
Sunday Schools Japan	292.56	
Societies	2,847.24	2,558.12
Societies Japan	17.00	
Miscellaneous Donations	1,055.53	1,749.55
	<hr/>	<hr/>
	16,337.82	17,231.66
Legacies	18.26	50.25
	<hr/>	<hr/>
	\$ 16,356.08	\$ 17,281.91
For Six Months, April 1st to Sept. 30th, 1915.		
	1915	1914
Churches	\$ 89,038.56	\$ 89,801.77
Churches Japan	17.62	
Sunday Schools.....	2,508.20	3,523.02
Sunday Schools Japan	9,330.28	
Societies	19,428.99	21,973.59

Societies Japan	108.38	
Miscellaneous Donations	11,423.42	15,694.43
Miscellaneous Donations Japan	2.12	
	<hr/>	<hr/>
	131,857.57	130,992.81
Legacies	1,907.69	8,734.69
	<hr/>	<hr/>
	\$133,765.26	\$139,727.50
Appropriations for Fiscal Year		
ending March 31, 1916.....	\$506,646.27	
Deficit March 31, 1915.....	63,286.98	
	<hr/>	<hr/>
		\$569,933.25

Amount Needed Each Month, \$47,500.00.

The receipts from Contributions and Legacies for objects outside the budget for the six months period are \$16,029.84.

Nashville, Tennessee, September 30, 1915.

EDWIN F. WILLIS.
Treasurer.

STEWARDSHIP DEPARTMENT

Conducted by R. L. Walkup, Secretary Assembly's Campaign Committee.

STEWARDSHIP.

REV. E. L. HILL, D. D.

(Outline of an address delivered at the Stewardship Conference, Montreat, N. Carolina, July 21. We regret not to be able to publish this address in full.)

Rom. 12:1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Acts 2:44-45. "Had all things common and sold their possessions and goods, and parted them to all men, as every man had need." 1 Cor. 16:2. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him that there be no gatherings when I come."

I. The Highest Conception of Christian Duty—Consecration—Rom. 12:1. Exposition of Rom. 12:1. Eleven previous chapters given to strong statement of doctrines with doctrine as basis, this chapter begins with an appeal for practical life. Consecration is the logical consequence of the doctrines taught and the essential step in practical Christianity. Paul appeals that powers of body be consecrated, but the body cannot be given without a soul, which directs body; and if soul and body is given then necessarily our time, possessions and all are given.

Two fundamental principles involved in this consecration:

(1) A recognition of God as Giver and Owner of every good thing—A recognition of God's Possessory rights.

(2) A recognition of man's place as merely that of a steward or trustee of God's property. We do not BEG for God, for it is His to begin with; we do not give to God, for He is no object of charity, and it is His to begin with.

II. Consecration is the highest conception of duty and the best expression of this consecration is what is ordinarily called CHRISTIAN GIVING. Acts 2:41-47.

Exposition. Christian giving is a misnomer, for we cannot give to the Possessor what is already His. We should speak rather of the Christian's use of wealth as a steward of Christ in the Kingdom of God.

III. Consecration is the highest conception of Christian duty. Christian giving the best expression of this duty, and now a few facts to be noted about this expression of duty. 1 Cor. 16:2:

(1) We should give at regular stated times. "Upon the first day of the week."

This is essential because it prevents neglect; makes it habitual; assumes the aspect of business; makes it a part of our lives.

(2) Should be done so as to be made effectual to the giver: "let EACH one of YOU."

Money can be given to a good cause and do good in that cause, without doing the giver the slightest bit of good, and often times actually do giver harm by causing him to believe he is buying his way through.

Several things necessary to end of doing giver good:

- (a) It should be honestly gotten.
- (b) It should be intelligently given.
- (c) It should be sacrificially given.

Money which does not cost us somewhat of self-denial does not do us very much good in giving it. It was the widow's mite which was commended of the Master.

(d) It should be given as an act of worship on the part of the giver and should have a place in our worship just as much as our prayers or songs or preaching.

(e) Our giving should be proportionate "As God has prospered us." What shall be the proportion we shall give to the Lord's work? Mal. 3:8-10.

In fact Jews gave 2 to 3-tenths.

For the Levite, 1/10. Lev. 27:30-33.

For the Feasts, 1/10. Deut. 14:22-27.

For the Poor every 3d year, 1/10. Deut. 26:12.

That this is a just estimate of the Jews' proportionate giving, we have the authority of Josephus who is substantiated by Tobit and Jerome.

Apostolic Church—1 Cor. 16:2.

—2 Cor. 8:1-5.

—Luke 19:8.

—Mark 12:41-44.

IV. Two Incentives:

(1) Tends to prosperity. Mal. 3:10.

(2) Deepens spirituality.

Athens, Ga.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets.
Atlanta, Ga.

"That in all things He might have the pre-eminence."

THE THIRD ANNUAL MEETING OF THE WOMAN'S COUNCIL.

(Hereafter to be known as The Woman's Advisory Committee.)

Every Synodical in the Presbyterian Church, U. S., was represented at the third annual meeting of the Woman's Council, in Idlewild Church, Memphis, Tenn., Sept. 30, 1915. A number of Presbyterian Presidents were also present and their presence added interest and value to the meetings.

The details of the excellent program have already been published in the Church papers, so it is only necessary at this time to mention the outstanding features of the meeting.

Cordial greetings were extended by the city of Memphis, the Presbyterial of Memphis and the Synodical of Tennessee by their official representatives, and these were emphasized later at the executive sessions by the kindly and heartfelt welcome of the pastor of Idlewild Church, Dr. Crowe.

The Synodical narrative reports were most interesting and showed gratifying progress on the part of these organizations.

The address, "Our Unfinished Task," by the retiring chairman, Mrs. Archibald Davis, was a clarion call to personal evangelism on the part of all our women.

Mrs. John Little, of Louisville, and Mrs. James R. Graham, of China, filled the evening meetings with inspiration. Thursday evening Mrs. Graham gave a devotional on "The Great Decision," and Mrs. Little gave an address on "The Bible and the Negro Race."

On Friday evening Mrs. Little gave a devotional on "The Sanctity of the Individual" and Mrs. Graham's address on China was entitled "Contrasting Pictures." Both these speakers are women of rare intelligence as well as deep consecration, and both were telling of the work to which they have given their lives.

The vesper service on Sunday afternoon

was conducted by Mrs. H. M. Sydenstricker, of Mississippi.

On Sunday morning Rev. Henry H. Sweets, D. D., delivered a most impressive sermon, "The communion of the Holy Spirit." Dr. S. L. Morris, at night, presented a compelling presentation of the homeland.

The real work of the gathering was done at the executive sessions, when the women, with note-books and pencils, studied the problems of the work and planned good things for the coming year.

The presence of the four Executive Secretaries of the Church added much to the value of the meeting, as each presented his own work, its needs, and the best ways in which the Woman's Auxiliary could aid them.

The most important action of the meeting was the presentation by the Supervisory Committee of a general Constitution of the Woman's Auxiliary. This Constitution is outlined entirely in accord with the plan of work requested by the women in their overture for their organization and granted by the General Assembly.

A Constitution for the Woman's Council was also presented, which recommended but one important change—that of the name. The Supervisory Committee (made up of the Executive Secretaries of the four Executive Committees), believed that the name "Council" gave a false impression as to the function of the body, was not a Presbyterian term and hence misleading, and recommended that the original title "The Woman's Advisory Committee" be adapted for the future. This change was accepted by the Council.

The ladies, as well as the Pastor of Idlewild Church, were untiring in their efforts to add to the comfort of their guests—noth-



Members of the Memphis meeting—First row: Dr. Egbert W. Smith, Dr. S. L. Morris, Miss Lucy McGowan, Mrs. Archibald Davis, Mrs. W. C. Winsborough, Mrs. D. A. McMillan, Mr. R. E. Magill, Dr. H. H. Sweets. Second row: Mrs. Jas. W. Bruce, Miss Jordena Flournoy, Mrs. J. B. Nunn, Mrs. H. M. Sydenstricker, Mrs. R. S. Webb, Mrs. C. N. Anderson, Mrs. R. B. Hudson, Mrs. S. D. Walton, Mrs. W. B. Ramsey, Mrs. S. L. Leiby, Mrs. Hugh Miller. Just above Mrs. Hudson is Mrs. W. H. Dodge, and above Dr. Sweets are Dr. Wm. Crowe and Mrs. David Fentress, Chairman of the Entertainment Committee. Unfortunately the new chairman, Mrs. Chris G. Dullnig, was caught in the terrific storm of last week and did not reach Memphis until after the picture was taken.

ing was forgotten or overlooked. A beautiful luncheon was served to the visitors on Friday at the home of Mrs. Tayloe. Saturday afternoon a delightful automobile ride enabled us to see the beauties of Memphis.

On Monday, at the noon hour, the ladies were taken to see the interesting "Juvenile Court" and afterwards had luncheon at "Squirrel Inn."

Mrs. Davis Fentress, chairman of the entertainment committee, and her able assistants, found entertainment not only for all the regular members of the meeting, but for the Presbyterian Presidents as well, and the general hospitality dispensed by our hosts and hostesses added much to the pleasure of the meeting.

It was a source of regret to all that Mrs. Archibald Davis felt compelled to give up

her place as chairman of the Council. She has had the office since May, 1913, and has given freely of her time, strength and ability to increase the efficiency of the organization.

Mrs. Chris G. Dullnig has been elected Chairman. Mrs. Dullnig has been the only President of the Texas Synodical during its ten years of existence—has attended every meeting of the Auxiliary and Council. She is a woman of rare consecration, keen intelligence and good common sense, and the work will advance under her guidance.

Mrs. S. D. Walton, of Virginia, was chosen Vice-Chairman, and Miss Lucy McGowan, of Kentucky, Secretary.

The next annual meeting of the Woman's Advisory Committee will convene the third Thursday in June, at Norfolk, Va.

THE MISSIONARY SOCIETY'S CLAIM ON CHRISTIAN WOMEN.

MRS. J. F. LAWSON.

WAS there ever a time in the world's history when everyone was quite so busy as we are now? From the humblest housewife to the greatest capitalist it is the same

story. Busy, busy from Sunday morning until Saturday night! Even the children are caught in the swirl. High and low, young and old, we all seem to be spinning around in the same mael-

strom of activity. So many and varied are the demands on one's time, that we must say "no" to some of them. There are no more hours in a day now than when our forefathers wrested their livelihood from the forests around their little cabins, and no telephone nor doorbell ever rang to distract the housewife's attention from home duties. The sun rises and the sun sets just as it did then, but between its rising and setting there are now more things to do than we can possibly compass—try as we may. The question for each of us is just what shall we do? and what shall we leave undone? This question is most pertinent in the matter of Women's Clubs, and I wish that all Christian women might be brought to feel that the Missionary Society has first claim on them.

Numerous as they are, we can divide women's clubs into four classes: First, those whose aim and object we might designate as "In Memoriam:" the clubs which exist to keep alive the memory of heroes and heroic deeds which might otherwise be forgotten. In the second class, we may place the clubs which are attempting to grapple with present day problems; the prevention of child labor, the betterment of conditions in factories and mines, civic improvement

clubs, and all the others which are striving to better existing conditions. In the third class we may place the social clubs; all the woman's clubs which exist purely for recreation, either innocent or otherwise. In the fourth class we will put the self-improvement clubs; all those clubs in which the members are banded together for mental development.

It seems to me that with a little serious thought we may see why the Missionary Society outranks any and all of these clubs.

Measured by the first class, does the Missionary Society do anything to compare with keeping green the memory of our "heroic dead?" Indeed it does that very thing, and does it better than any other society can; because its heroes are the greatest on earth. The men who have laid down their lives for Christ and His Crown are the heroes of all the ages. Then, in keeping alive the memory of those who fought for some earthly cause there's always danger that we may keep alive at the same time bitterness and hatred which we all wish to forget. The memory of such lives as those of Livingstone, and David Brainerd, and John G. Paton, and John Leighton Wilson, and all the long list of such heroes, can only "live to bless."



Our Missionaries from China at Montreat, August, 1915—Front Row: Miss Carrie Moffet, Nono Blain, Mrs. J. Mercer Blain, Margaret Blain, Miss Annie V. Wilson. Back row: Miss Josie Woods, Jas. R. Graham, Jr., Mrs. Jas. R. Graham, Jr.

The study of these lives will stir in us that which is highest and best.

Compared with those clubs which are attempting to grapple with present-day problems, the Missionary Society's claims certainly come first. For, as Arthur T. Pierson says, "The supreme enterprise of the age is the immediate preaching of the gospel to every creature." The greatness of any enterprise is measured by the mind which plans it. The giving of the gospel to every creature is God's plan. If we want to grapple with real problems, what other society has such problems for its study as the Missionary Society? Problems embracing every nation and kindred and tribe on earth. Compared with Clubs which are trying to "do things," the Missionary Society must come first since it is trying to do the one thing for which God sends us into the world—that is, to advance his kingdom.

As to the claims of the social club, the superiority of the Missionary Society seems to me too evident to need comment. Where would a Christian woman expect to find such delightful companionship as with other "members of the Body of Christ" banded together in studying and working toward the very end for which Christ, our Head, has called us into existence? And if we do *not* find such an atmosphere congenial, may it not be that after all we are not really "members" at all; or if members, benumbed and atrophied ones? I

could never see any point to the jest that "those who go to heaven will doubtless have a pleasanter climate, but the best society will be found in the other place." There has to be at least a grain of truth in a jest to make it "funny;" and there's not even a grain in this. For who, having tasted it, can deny that Christian fellowship is the richest and sweetest in the world? Socially, then, the Missionary Society has first claims.

Now as to the last class mentioned, the self-improvement club, we have only to settle for ourselves just what "self-improvement" really means, and we can see how easily the Missionary Society heads the list. My real self is that part of me which shall live on and on through all eternity long after the "lust of the flesh, the lust of the eye, the pride of life," all that is of the earth earthy, shall have passed away. There are things in this world which God has placed here for the betterment of my real self, things which will make me more useful in His service here and consequently win for me a greater reward hereafter. Self Improvement? What Club can claim so much in this line as the Missionary Society, with God's word for its constitution, with His command for its plan of operation, with His children for its members, and the promise of His companionship, "Lo, I am with you always, even unto the end of the world?"

CHRIST IN AMERICA.

THE Pageant bearing the above title was given with great success at Montreat in August. It was a most surprising presentation of the needs of the immigrants who are coming to our shores, as well as a lesson in how America is failing to take Christ to these new children of hers.

More than a score of young people participated in the pageant, each speak-

ing her message with a seriousness and meaning that made it most impressive. Miss Carrie Lee Campbell had charge of the presentation and to her careful training much of the success was due.

This Pageant is in print and for sale at 15 cents per copy at the Auxiliary office. Many churches will plan to make this a feature of Home Mission week.



DURANT COLLEGE
HOME MISSION WEEK

HOW appropriate is the selection of November for "Home Mission Week" the celebration of giving Christ to America! At this time Nature seems most prodigal in her bounties, and the national day of Thanksgiving seems to bring in review the many blessings of this favored land of ours.

Our especial Home Mission season this year is Nov. 21-27, and our day for the Home Mission service of the Societies is Friday, Nov. 26th. The study classes will hold their final rally meeting during this week, and the great cause of "Assembly Home Missions" will be in the thought and prayer of the whole church.

The Durant (Oklahoma) College for girls is the special object assigned to the societies for their prayers and gifts this year. Surely nothing could make a stronger appeal to the womanhood of our church! This is the only school of its kind in a large section of this great State, and the influence it is wielding on the life of the State is something to rejoice our hearts. Christian homes

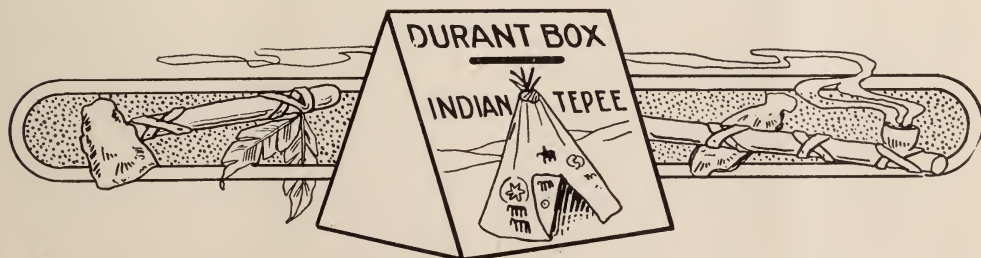
are the greatest need of Oklahoma to-day, and the Durant College is sending out Christian girls prepared to teach in school or home.

About fifty per cent. of the girls are of Indian blood and the grade of scholarship will compare favorably with any of our Eastern schools of similar rank.

A dormitory is sadly needed, and the work of the school will be crippled until one is built. If the Societies will by self-denial give \$10,000 as a special Home Mission offering, the dormitory will be assured.

Friends, let us decide to do this good thing for this splendid daughter of ours! Most attractive "Durant Boxes" will be furnished free by this office. Will you not give one to every member of your Society at once and urge that they put a daily gift in it until November 26th, when they will bring it to the Home Mission Meeting of the Societies.

Are we glad we are living in America in this year of our Lord 1915? Then let us build a monument of gratitude in the new Dormitory for Durant College. **WE CAN IF WE WILL.**



"Wherewithal shall we be clothed."—Matt. 6:31.

TWELVE BIBLE STUDIES ON "CLOTHES."

MRS. S. H. ASKEW.

Any good Concordance or Topical Bible will suggest other helpful references on these topics. The ones given below are to serve as guide posts to the desired path of thought. You will find your Bible rich in material for these studies.

MATERIALS:

Gen: 3:7, 21; Rev. 7:9.

COLORS:

Num. 15:38; Ex. 25:3-5.

LAWS OF DRESS:

Deut. 22:5; I Tim. 2:9, 10.

SHOES:

Ex. 3:5; Amos 2:6.

HEAD DRESSES:

Ex. 28:40; I Thess. 5:8.

THE WEDDING GARMENT:

Matt. 22:1-14.

PRIESTLY GARMENTS:

Ex. 28:1-43; Psalms 132:9.

GIFTS OF CLOTHES:

Gen. 37:3; I Sam. 18:4.

ROYAL ROBES:

Psalms 45:13; Esther 8:15.

JESUS'S WORDS ABOUT DRESS:

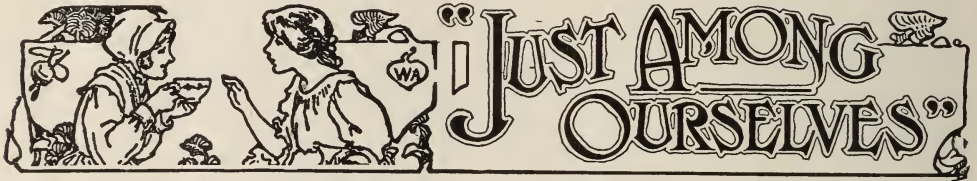
Matt. 6:19-34; Luke 15:22.

JESUS'S OWN GARMENTS:

Luke 2:7; Matt. 9:3.

CLOTHES THAT MAY BE OURS:

Isaiah 61:10; Rev. 19:8.



WATCH THE CORNERS.

When you wake up in the morning of a
chill and cheerless day,
And feel inclined to grumble, pout or
frown,

Just glance into your mirror and you will
quickly see,

It's just because the corners of your mouth
turn down.

Then take this simple rhyme,
Remember it in time,

It's always dreary weather in countryside
or town,

When you wake and find the corners of your
mouth turned down.

If you wake up in the morning full of
bright and happy thoughts,
And begin to count the blessings in your
cup,

Then glance into your mirror and you will
quickly see

It's all because the corners of your mouth
turn up.

Then take this little rhyme,
Remember all the time,

There's joy a-plenty in this world to fill
life's cup,

If you'll only keep the corners of your
mouth turned up.—*Selected.*

A successful worker writes as follows:

"We had a novel and interesting meeting of our society this week. The subject as given in our Year Book was 'Who's Who in our Mission Field.' The program committee arranged to have our leading missionaries impersonated. You would have enjoyed listening to Maria Fearing, Mrs. Stuart, Miss

Dowd, etc. There were thirty-four on the program."

The Girls' Club of the Ladies' Home Journal has entered a new field of social service, by establishing a scholarship in medicine for Chinese women, to be known as the Girls' Club Medical Foundation. The fund raised amounts to \$1,233, which will provide for a

permanent endowment for a scholarship in medicine for Chinese women at the Union Medical College for Women at Peking. This fact is of especial interest as this is probably the first secular organization of women who have undertaken the responsibility of educating an Oriental woman for medical work among her own sex. It shows clearly the prominence which mission work is gaining in America.

Miss Della McGoogan, the resourceful Secretary of Foreign Missions of Fayetteville Presbyterian sends the following:

"Methods for promoting the reading of Missionary Books."

An excellent plan for the Miriam age is a Reading Ladder. Paint on white cambric or paper a large ladder. On each step paint the titles of three or four books. The bottom step should contain the most catchy and easily read books, such as *The Lady of the Decoration*; *The Days of June*; *Ann of Ava*, and others. The higher the step, the deeper and more solid the book. Anyone reading one book on each step may have her name written just above this step.

The first to place her name above the top step wins the race. A contest may be carried on in two ways:—

1st—The one who reaches the top first, reading one book on each step, wins the race.

2nd—The one who reads the greatest number of books before reaching the top, wins.

Just now the Miriams of my own church are engaged in this contest, and it is working wonders. Our Woman's Auxiliary consented to give up to the Miriams, during the month of May our entire library, rather those books which appeal to the Miriam age. On the first day, one little girl of twelve years came twice to have her name placed two

steps up. She had read the *Days of June* and *That Little Pongee Gown*. Another in this one week has reached the sixth step; only one more step remains.

The same writer adds: "You will be glad to know that thirty societies in Fayetteville Presbyterian have enrolled in the circulating library plan."

The following good news comes from the society of Gulf, N. C.:

"On the 14th of May the Missionary Society of Gulf Presbyterian Church, celebrated its twenty-fifth anniversary at the home of our Secretary, Mrs. J. M. McIver. In the beginning our society was interdenominational, so we invited the ladies of the other churches to be with us on this happy occasion.

"Mrs. W. S. Russell was the first President and served the society with faithful devotion till she was called to higher service above on May 25, 1909.

"We now have eleven members, and our report for the past year was the best we have ever had. We thank God and take courage for what He has done for us during these years."

"The Secretary of the Society at Mineral Wells, Texas, writes:

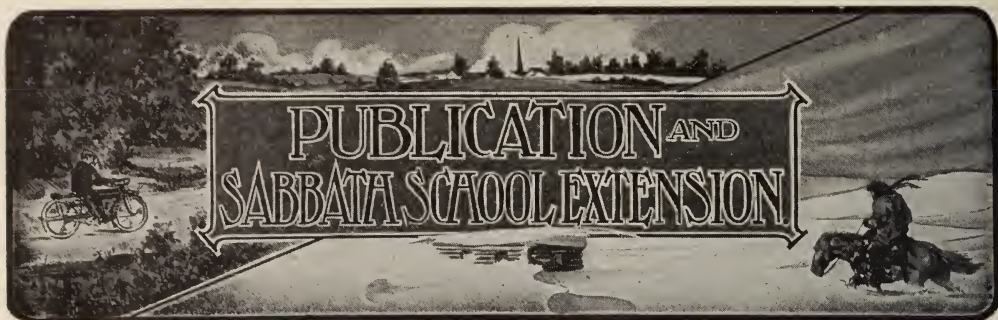
"Our Society wants to tell you what wonderful success we have had in working under the 'Assembly's Plan.'

"Some few were doubtful as to our ability to do more than we had done—however, it has gone far beyond our expectations.

"Our Mission Study Class has likewise been a success, almost two-thirds of the Society took the course and much good was derived therefrom.

"We sincerely pray and hope that what we have said concerning these things will encourage others to take up this plan and be as helpful to them as it has been to us!"

You have a number of friends you will want to remember with some inexpensive present at Christmastide. FIFTY CENTS will put the MISSIONARY SURVEY in their hands twelve times during 1916 as a pleasing reminder of your thought for them.



Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

THE BEST YET.

The largest Rally Day offering for Sunday School Extension ever made, either in the aggregate or per capita, by any Sunday school in the General Assembly, has just been received by the Publication Committee from the Ginter Park Sunday School, of Richmond, Va. The amount was \$218.85. The school's roll of membership numbers 210, thus making the average in this offering \$1.04 per member.

The Ginter Park school gives systematically and liberally to all the benevolences, using a weekly envelope system of its own, averaging about \$20 each Sunday, including gifts to its own current expense fund; this average is apart from the two annual Mite-Box collections, one of which is made in the Spring, for Foreign Missions. Last Spring's mite-box opening for Foreign Missions yielded \$325.80; the Fall mite-box opening is on Rally Day, as seen above.

These offerings are fairly distributed throughout the membership and not

made up disproportionately by few. They are the legitimate result of keeping the school regularly informed and interestingly instructed; careful preparation well ahead of time for all special collections, and an unusually faithful superintendent. Mr. Owsley Sanders is this superintendent, and he has reason to feel gratified over the splendid spirit which has been developed in his organization.

The school issues a monthly "newspaper," called *Progress*, through which the membership and all the congregation are kept fully informed upon, not only matters of finance and attendance, but many items of local interest—sometimes with half-tone illustrations—are published with a view of promoting enthusiasm and growth.

If there were many more schools with the conception of Sunday School Extension as manifested by the offering to that cause by this one, we would have Sunday School missionaries in every one of the 88 presbyteries, instead of only 15 presbyteries.

EFFECTIVE OBJECT TEACHING.

By O. N. LOOKER.

This symmetrical pavilion was designed by Miss Carrie Lee Campbell, of First Church, Richmond, Va. It will

be recognized at once as a demonstration of the four-square benevolent work of the General Assembly—showing how

the four Executive Committees are of equal importance to the whole structure. It is also designed to show in some detail the character of each committee's special activities, and how each of these activities are intimately related to the whole.

It will be noted that the square block at the base of each column bears the name Christ, while the next above (round) is called Bible—and Prayer. All the columns rest upon these first—then the responsibilities of the Committee diverge into different enterprises. Uniformity of detail is again seen at the tops of the columns, Woman's Work and Children's Work supplying the final sections.

The pavilion is of very simple construction, and any society or Sunday School can have one with slight cost. Have some wood-working shop turn out the four columns, each fifteen inches high and three inches in diameter, on a lathe, and cut them in sections, according to the number of activities for each. Print in clear lettering the respective title on each section. The titles will serve as a guide for building the columns, and the grain in the wood will enable the builder to match the sections with exactness to secure a perfectly vertical column.

The square blocks for bottom and top can be procured also at the shop. Make the roof of heavy card-board, cutting four triangular pieces and join-

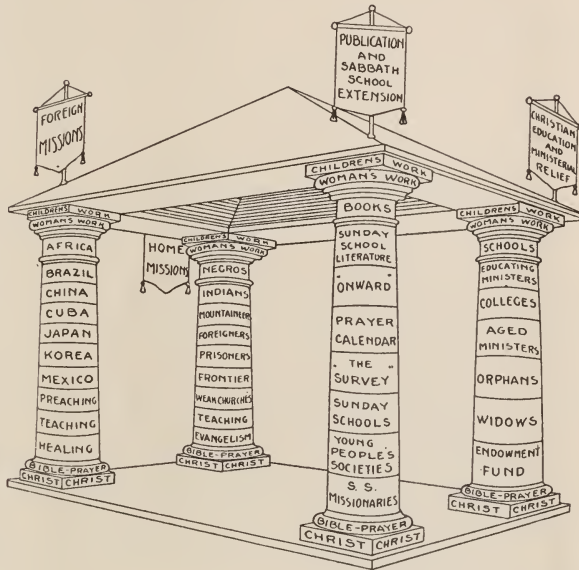
ing them with passepartout. The little banners, indicating committees, are simply cards on improvised stakes—the tassels shown in the drawing are more ornamental than essential.

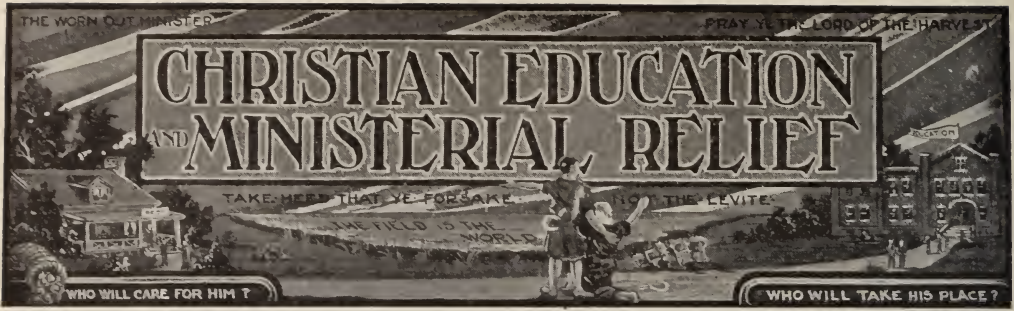
With this attractive device, Miss Campbell gave the Sunday School of the First Church a five-minute object lesson in Benevolences which will not be soon forgotten. She first distributed

the blocks among the classes assembled in the closing exercises and as she called the name of a block, a member of the class holding that block came forward and placed it upon its particular column. It is not difficult to see that much instruction can be thrown in, as these movements proceed, and the exercise

is capable of almost unlimited development. For instance, one Sunday could be devoted to one column or half a column (depending upon the elaboration given each feature), and the following Sunday another column could be set up—ultimately completing the pavilion and rounding out a knowledge of the General Assembly's work. After the structure is complete—the removal of a single section from one of the columns will cause the roof to tilt, and mar the symmetry of the building, thus impressing the necessity for adequate support to all parts of the work.

There are many other ways in which Miss Campbell's device can be used to instruct and inspire interest, too obvious to point out here.





Address All Communications Relating to
This Department to

REV. HENRY H. SWEETS, D. D., SECRETARY,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to

MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

THE CHRISTIAN COLLEGE.

ITS SUPPORT, AS OTHERS SEE IT.

MANY of the students who enter American colleges are not professed followers of Christ. They are not hostile to religion, nor are they infidels, but they are not professing Christians. Will they ever become such? That depends largely upon the college. If the college or university has a religious atmosphere, the students will inevitably imbibe the religious spirit.

The Presbyterian Church has always believed in the denominational college because of its distinctive influence for religion. State and undenominational colleges provide less than twenty per centum of our recruits for theological seminaries and home and foreign missions. Denominational colleges provide over eighty per centum as well as a large part of the Christian business and professional men. A college, as well as every other institution, must be measured by its output or product.

These colleges should be generously supported for the following reasons:

1. Because they were the first in the field. The denominations started the college in this country. Their founders believed in a liberal education in a Christian atmosphere.

2. Because they are necessary for the training of the young men and women who are to be the leaders in the work of the Church. This age demands for leadership men of trained intelli-

gence, developed powers, and earnest devotion to the kingdom of God, and such training is most generally found in the Christian college.

3. The denominational college teaches the Bible. This book has been the foundation of republics and lies at the basis of America's greatness.

4. The Church colleges should be supported because they are meeting the needs of the West and South. Thousands of bright boys and girls are being educated in these colleges who are to become the dominant forces in the land as trained leaders.

These colleges are turning out Christian leaders and trained thinkers. It is essential that a young man or woman should have the soul trained as well as the body and mind; to have their purposes strengthened while in college and be guided in the choice of a life purpose. An atmosphere of indifference or infidelity in a college is not conducive to the formation of great purposes and to that spirit of consecration which puts men into the ministry, and sends women into the mission fields.

The Presbyterian Church cannot afford to allow a single cause to languish, much less the cause of Christian Education and the supply of candidates for the ministry. By all means support the Christian college.—*The College Board.*"

My Prayer

NELLIE B. SWEETS



Lead me, Father, lead I pray,
For the night is dark and wild,
And I cannot see my way;
Father, lead Thy trembling child.

Lead me in the morning dawn
Lest in paths of sin I stray
And earth's pleasures lure me on;
Lead me in the narrow way.

Lead me in the noonday glare
When the shadows all are gone,
Lest I leave Thy watchful care
Thinking I can walk alone.

When the evening draweth near
And my courage ebbs away,
Lead me to the light most clear
Of the Everlasting Day.

Elizabethtown, Ky.

A FATHER'S VERDICT.

REV. WILLIAM F. McDOWELL, D. D.

WHAT a delightful old man he was! He was out of active business, living on a very moderate income, in a simple but comfortable way, just a plain, cheerful life. All the people in the village and country round about knew him. Some of them called him affectionately by his first name. It took a good while for him to walk up or down street; he had to speak to so many people, young and old, rich and poor; to make so many inquiries about the health of people; to send so many messages of cheer; and to scatter such a lot of sunshine as he went along. The Psalmist would have put him into a psalm, if he had known him. He did write several psalms for just such people as this cheerful, white-haired man. His children were no longer at home with him, though he was never quite unconscious of them.

He was speaking one day of a neighbor, a very rich man. This neighbor had just made a lot of money which he did not need, and then invested it so as to make more which he did not need. The neighbor had been telling him about his splendid investment which had doubled his money in an incredibly short time. It was the talk of the small town, and there were many to envy the man who had struck it rich. It is ever so. Everything he touched turned to gold, and people called him "fortunate." So he was, within limits, though such fortune has to be understood and explained. My old friend did not envy his rich neighbor, nor scold about him; he was too wise for that. No sharp

words ever escaped his lips. He also might have been rich. He knew it. He might have left to his sons many thousands. He knew that also. He had chosen otherwise. Not a scholar himself, though a man of rare intellectual quality, he sent every son he had through college. His sons were proud of him, and all their friends loved him, he was such a man. But when all the town was talking of splendid investments, and was thinking of oil and coal and lands, he was heard to say with great firmness, and a smile as of one who knew; "I calculate that I know something about investments myself, having tried several kinds. And I judge that an investment in Christian education just about beats them all. It pays big dividends, and pays them right along. They get better all the time. The markets do not affect them. I have tried it. Better put a thousand dollars into the making of a man, than a good many thousands into the making of more thousands." And those who stood by remembered how the old man's son had been converted in a Christian college, and how he had gone as a missionary. And they were silent. The talk of money did not seem to belong in that atmosphere. They were thinking of their own boys and girls. "I give my verdict for Christian education," he said, moving away. That night in several homes there were councils and prayers, while children slept, but the next morning for more than one boy and girl the door to the Christian college stood wide open.—*Pittsburg Christian Advocate*.

"THE FORGOTTEN MAN"—"YOUR OPPORTUNITY."

"There was a little city, and few men within it. * * * Now there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no man remembered that same poor man."—*Ecclesiastes IX:14, 15*.

Through buying Life Annuity Bonds you may secure an income for life for yourself, and lay up treasure on earth in the Endowment Fund of Ministerial Relief for the enfeebled ministers and needy widows and orphans of ministers and in heaven for yourself.

LIFE ANNUITY BONDS.

1. Regular income for life—more than other safe investments can pay.

2. Secure absolute safety—stocks and bonds fluctuate—the most promising enterprises fail. Life Annuity Bonds contain no “water,” and never lose value; are burglar proof.

3. You win the gratitude of the recipients while you can enjoy it. Many of the enfeebled ministers write: “We are constantly remembering at the Throne of Grace those who have made relief possible for us!”

4. You have income from your money up to the day of your death—the very day you cease to need the interest it begins to flow into the Endowment Fund for the faithful veterans of the Cross.

5. You administer your own estate—no chance to “break your will.” Income for the coming years not reduced by inheritance tax or by administrative and legal fees.

THE ENDOWMENT FUND.

1. Performs a service clearly enjoined by God’s Word. *Deuteronomy* 12:19 and 14:27 and *I Corinthians* 9:13, 14.

2. Renders less uncertain the supply for the certain needs of the over-worked and under-paid veterans of the ministers of the Church in the time of old age or sickness.

3. Will continue to bring relief to the refined but needy households of our Presbyterian ministers long after we have left the scenes of this life.

4. Safely invested, the interest goes to swell the annual offerings of the Church for the relief of those who have borne the burden of the day.

5. Most needed form of endowment for Church activity—for workers laid aside because of wounds or old age—with heroic and uncomplaining trust in the Great God of Elijah, but too often overlooked by the Church.

ILLUSTRATION—*By thus investing* \$10,000 (1) you will receive \$500 or \$600 each year for life; (2) a similar amount will be given for a period by interested friends, to the needy ones in our disabled Presbyterian ministers’ homes; (3) at your death \$10,000 will go into the Endowment Fund; (4) each year thereafter, perpetually, \$500 or \$600 interest will be sent to the disabled preachers and needy widows and orphans of deceased ministers of your Church. Can you think of a better investment than this?

YOUR OPPORTUNITY.

HOW CAN IT BE MET?

1. You can help by giving a cash subscription to be paid in annual installments, if desired.

2. You can make a gift on the annuity plan, and receive interest on the same throughout life. When you no longer need it the interest will go toward the care of the retired ministers of your Church.

3. You can erect a memorial to some loved one whom you would commemorate. The name of such relative or friend will be kept in perpetual remembrance on the records, and the proceeds used for the benefit of the retired ministers. Such a movement would be more beautiful and enduring than a marble or granite shaft.

4. You can remember the veterans in your will, by bequeathing money or real estate. In several churches large incomes are received through such bequests. Have not the veterans of your Church a host of friends who will thus remember them?

For further information about Life Annuity Bonds or the Endowment Fund of Ministerial Relief, write Rev. Henry H. Sweets, Secretary of the General Assembly of the Presbyterian Church in the United States for Ministerial Relief, 122 S. 4th Ave., Louisville, Ky.

CHRISTMAS EXERCISES.

The Executive Committee of Christian Education and Ministerial Relief has prepared a Vocational Exercise for use at Christmas or other seasons in Sunday schools and Societies of the Church. The title is "Good Tidings of Great Joy". It contains beautiful songs with music, suitable recitations, and appropriate passages from the Scripture.

These Exercises and collection envelopes or mite boxes will be sent, in any quantity needed, to any Sunday school or Society in the Presbyterian Church in the United States which will promise to take an offering for this work.

The Exercises prepared by the Committee in the past have met with great favor and splendid results have attended their use.

Send all orders to Henry H. Sweets, Secretary, 122 South Fourth Avenue, Louisville, Ky.

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

During the first half of the year, from April 1st to September 30th, there has been received at the Louisville office, for Christian Education and Ministerial Relief, \$29,538.17. This is a decrease of \$3,608.71 from the amount

received during the same period last year.

We earnestly urge that all money being held for this cause be forwarded at once to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

- AFRICA-CONGO MISSION [37]
AFRICA.
Ibanche. 1897.
Rev. and Mrs. H. M. Washburn
Luebo. 1891.
Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
Rev. and Mrs. A. L. Edmiston (c)
- *Rev. and Mrs. L. A. DeYampert (c).
*Miss Maria Fearing (c.)
*Rev. and Mrs. C. L. Crane,
Mr. T. J. Arnold, Jr.
†Mr. and Mrs. W. B. Scott.
Miss Elda M. Fair.
*Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.
Rev. T. C. Vinson.
Rev. S. H. Wilds.
Dr. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon.
†Mr. T. Daumery.
Rev. and Mrs. J. W. Allen.
- Mutoto. 1912.**
*Rev. and Mrs. Geo. T. McKee.
Rev. A. A. Rochester (c).
Rev. Plumer Smith.
- Lusambo. 1913.**
Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. R. F. Cleveland.
*Rev. Robt. D. Bedinger.
- E. BRAZIL MISSION. [14]
Lavras. 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
*Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. B. H. Hunnicutt.
Miss R. Caroline Kilgore.
†Mr. F. F. Baker.
- Piumhy. 1896.**
Mrs. Kate B. Cowan.
- Bom Successo.**
Miss Ruth See.
*Mrs. D. G. Armstrong.
- W. BRAZIL MISSION [10]
Ytu. 1909.
Rev. and Mrs. Jas. P. Smith.
Bruganca. 1907.
Rev. and Mrs. Gaston Boyle.
Campinas. 1869.
Rev. and Mrs. J. R. Smith.
Itapetininga. 1912.
Rev. and Mrs. R. D. Daffin.
Descalvado. 1908.
*Rev. and Mrs. Alva Hardie.
- N. BRAZIL MISSION. [11]
Garanhuns. 1895.
Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.
- Pernambuco. 1873.**
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.
- Canhotinho.**
Dr. G. W. Butler.
Mrs. G. W. Butler.
- MID-CHINA MISSION. [70]
Tungchiang. 1904.
Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxey Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.
- Hanchow. 1867.**
Mrs. J. L. Stuart, Sr.
*Miss E. B. French.
Miss Emma Broadman.
- Miss Mary S. Matthews.
Miss Venie J. Lee, M. D.
*Rev. and Mrs. Warren H. Stuart.
*Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
†Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.
Rev. and *Mrs. J. M. Blain.
- Shanghai.**
Rev. S. I. Woodbridge.
- Kashing. 1895.**
Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Dr. and Mrs. A. C. Hutcherson.
Miss Elizabeth Corriher.
- Kiangyin. 1895.**
Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
*Miss Carrie L. Moffett.
Miss Mildred Watkins.
Dr. F. R. Crawford
- Nanking.**
*Rev. and Mrs. J. L. Stuart.
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.
- Soochow. 1872.**
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Helen M. Howard.
Miss Millie S. Beard.
Miss Irene McCain.
- Changchow. 1912.**
Rev. C. H. Smith.
- NORTH KIANGSU MISSION. [62]
Chinkiang. 1883.
Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Miss Pearl Sydenstricker.
- Taichow. 1908.**
Rev. and Mrs. C. N. Caldwell.
Rev. and Mrs. T. L. Harnsberger.
- Hsuehoufu. 1897.**
Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. A. A. McFadyen.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
- Hwaianfu. 1904.**
Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lily Woods.
- Yencheng. 1909.**
Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
- Sutsien. 1893.**
Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
- Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert
- Tsing-kiang-pu. 1887.**
*Rev. & Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
*Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Rev. Lyle M. Moffett.
Miss Nellie Sprunt.
Miss Agnes Woods.
- Haichow. 1908.**
*Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.
- CUBA MISSION. [10]
Cardenas. 1899.
Mrs. J. G. Hall.
Miss M. E. Craig.
†Rev. H. B. Somellian.
- Caibarien. 1891.**
Miss Mary I. Alexander.
Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.
Rev. and Mrs. John MacWilliams
- Placetas. 1909.**
†Miss Janie Evans Patterson.
- Camajuani. 1910.**
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.
- Sagua. 1914.**
†Rev. and Mrs. Juan Orts y Gonzales.
- JAPAN MISSION. [38]
Kobe. 1890.
Rev. and Mrs. S. P. Fulton.
*Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.
- Kochi. 1885.**
Rev. and Mrs. W. B. McIlwaine.
*Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
- Nagoya. 1867.**
Rev. and Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Lelia G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
Miss Elizabeth O. Buchanan.
- Susaki. 1898.**
Rev. and Mrs. J. W. Moore.
- Takamatsu. 1898.**
Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.
*Miss M. J. Atkinson.
- Tokushima. 1889.**
Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.
- Toyohashi. 1902.**
Rev. and *Mrs. C. K. Cumming.
Rev. L. C. McC. Smythe.
- Okazaki. 1912.**
Miss Florence Patton.
Miss Annie V. Patton.
- KOREAN MISSION. [76]
Chunju. 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.

Chunju—Con.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.
Kunsan. 1896.
Rev. and Mrs. Wm. F. Bull.
*Miss Julia Dysart.
*Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elise J. Shepping.
Miss Sadie Buckland.
Rev. and Mrs. W. B. Harrison.
Kwangju. 1898.
Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. P. B. Hill.
*Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. and Mrs. Wm. P. Parker.
Mokpo. 1898.
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.

Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. L. T. Newland.
Soonchun. 1913.
Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
*Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.
MEXICO MISSION. [11]
Linares. 1887.
Rev. and Mrs. H. L. Ross.
Matamoros. 1874.
Miss Alice J. McClelland.
San Benito, Texas.
Miss Anne E. Dysart.
Brownsville, Texas.
Rev. and Mrs. W. A. Ross.
Montemorelos. 1884.
Mr. and Mrs. R. C. Morrow.
C. Victoria. 1880.
Miss E. V. Lee.
Tula. 1912.
Rev. and Mrs. J. O. Shelby.
UNASSIGNED LIST. [4]
China.
Miss Nettie McMullen.

Japan.
Rev. and Mrs. J. W. Hassell.
Korea.
Rev. T. E. Wilson
RETIRED LIST. [10]
Brazil.
Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.
China.
Rev. and Mrs. Geo. Hudson.
Cuba.
Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.
Japan.
Miss C. E. Stirling.
Mrs. L. R. Price.
Korea.
Dr. W. H. Forsythe.
Miss Jean Forsythe.
Missions, 10.
Occupied stations, 53.
Missionaries, 339.
Associate workers, 8.
*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see net page.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa.
E. BRAZIL.—For Lavras—Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—Piumhy, Estado de Minas Geraes, Brazil."
W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paula, Brazil." Itapetinga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."
N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."
CHINA.—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."
CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."
JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."
KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."
MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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